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AN EXAMPLE

1881.

AN EXAMPLE
OF
"THE LIFE OF GOD IN THE
SOUL OF MAN".

" But like the palm tree flourishing
Shall be the righteous one ;
He shall like to the cedar grow
That is in Lebanon.
Those that within the house of God
Are planted by his grace,
They shall grow up, and flourish all
In our God's holy place.

" And in old age, when others fade,
They fruit still forth shall bring ;
They shall be fat, and full of sap,
And aye be flourishing ;
To shew that upright is the Lord :
He is a rock to me ;
And he from all unrighteousness
Is altogether free."—*Psalms* xcii.

" But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ our Saviour ; that being justified by his grace, we should be made heirs according to the hope of eternal life."—*Titus* iii. 3-7.

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1881.



PREFACE.

THE solid enjoyment derived from reading these pages led us to think that some of our friends might also feel interested in them. We have therefore had them printed. They will in this form be more easily read, more surely preserved, and more widely circulated among those they are intended to benefit. We desire, as it were, to present our mother's picture as she has drawn it, unmutilated, unadorned. How wonderfully true it is! To touch it would spoil it! We therefore hope that errors will be kindly overlooked, both hers and ours; the aim being not to present a perfect book, but to allow a beautiful character to delineate itself. The old-fashioned white calf boards of a quarto volume in manuscript were not unfamiliar, but until last winter their contents were a hidden treasure. It was not till the charm of the living presence was gone that the ancient things that had been carefully kept were recognised and valued. We regretted we had no better likeness than a photograph. We found this, the picture of the mind, and it more than made up for the want. We might have found gold and precious stones, and distributed them in small portions as memorials. How useless to some, how transient to any would such gifts have been! This may prove a more abiding treasure, pointing as it does to an inheritance unseen as yet, but eternal.

An apology should be offered for adding our father's letters. One day during the years of her declining health

our mother asked for her desk that she might see what was in it, remarking that there were some letters which perhaps should not be preserved. When the work was done she said emphatically and with a satisfied look, "I thought there were some letters I should maybe destroy, but I have not destroyed them—preserved them".

The latter part of a note found in that same desk, and dated Thursday night, 10th July, 1856, may form a fitting conclusion to this preface, and introduction to the thoughts and exercises of her earlier years:—"I write this note to obviate difficulties, not knowing that I shall as hitherto be preserved in absence from home. Many are being suddenly removed. I know not the day of my death. For many years the general desire of my heart has been that He whose right it is to reign should be served by me and mine. Though I have been ignorant and ungodly, never realising the end of my existence, I have been marvellously cared for, and encouraged to cleave to the truth, and a testimony for the truth; and even now I cherish the hope, and exhort that my two children cleave to the one gospel way of salvation as taught and practised by their father; and seek for themselves that eternal life which he prayed the Lord to give us."

G. P.

J. P.

52 SKENE TERRACE, ABERDEEN,
December, 1881.

10th DECEMBER, 1823.

Having had alarming and innumerable proofs of the utter weakness of my strongest resolutions to perseverance in duty, and diligence in the use of those means which are usually blessed to the Lord's people for their conviction, establishment, comfort and edification in the great work of their salvation, I desire, O God, in the name of Thy dear Son, with deep humiliation and abasement of soul, to confess the aggravated weight of guilt which my broken vows, engagements and promises, my indulgence in worldly motives and actions, my hard-heartedness and insensibility, since in Thy Providence I have been made willing to think of my ways, have brought upon the previous inconceivable load of natural and actual transgression which had made me in Thy sight full of wounds and bruises and putrefying sores, a loathsome carcase, a child lying in its blood, cast out in the open field of this world. Here I dare scarcely hope Thy grace found me, but here Thy Spirit strove with me : here I was made willing to withdraw from many of the amusements, pursuits and society to which my time and affections were dedicated : here I sought the society of the religious, and took up a profession : here I spent much time in prayer : here I thought I came to Christ. But Thou, Who art the Searcher of hearts, alone knowest my case. Thy Word ; my thoughts, dispositions, desires and actions ;—my own heart condemns me ; and Thou art greater than my heart,

and knowest all things. My purest sacrifices have been polluted, my best thoughts impure, my solemn covenant of self-dedication, written in 1818-19, and transcribed anew 2nd Oct., 1822, proved insincere; my best doings have need to be repented of. Oh! that it may please Thee to grant the petition feebly presented lately at a Communion Table, that my convictions of sin may be deep, and dedication to Thee unreserved and unchangeable, through the indwelling of Thy Holy Spirit. Thou hast disposed me to plan the dedication of my soul and body to Thy service, and Thy mercy has spared me to begin this book. Fulfil every good resolution and grant ability honestly and diligently to record my sin, and, if it may please Thee, Thy gracious work in me: and let not my sin cleave to me, neither let it triumph; but give a watchful, prayerful frame of mind, zeal for Thy service, a single eye to Thy glory, a lively faith in the Lord Jesus as my Saviour and my God, to Whom be glory for ever.

I desire to remember this day as affording a prospect of an answer to prayer for the establishment of a place of worship in the village. I see cause of thankfulness, in that I was disposed, while no immediate prospect of success was afforded, to ask this, and other public and private blessings, from the Fountain of all blessing. This I do not consider an answer to my usually, I fear, heartless petitions; but it is some encouragement to have desires in common with those who call acceptably on the name of the Lord. The enmity of my mind points to the necessity of seeking habitually a new heart.

Thursday, 11th.—Had some time alone this day, which I had intended to employ in meditating on the verses read in

the morning ; found my thoughts continually straying from the subject. May my very wickedness turn to good account, and every fresh assurance of sin bring fresh endeavours after true repentance, and a gracious deliverance from the dominion of sin.

Friday, 12th.—Severe struggles tending to shake the resolution formed of writing somewhat in this book daily, when practicable. Lord, save me from hypocrisy—I do not say I have come to Christ, that I have found Him, but hope of salvation alone rests in His favour, and the imputation of His merits, with the renewing and sanctifying influences of the Holy Spirit ; until I have found which, may I have no rest in my conscience.

13th.—The experience of the day gives a humbling view of the breach of the good resolution of the morning, to have the day much occupied in seeking the preparation of heart for the Sabbath.

14th, Sabbath.—My much esteemed pastor preached all day. Forenoon—Rom. 8-11, “If the Spirit of Him who raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you”. The persons here addressed are supposed to be acquainted with the fact of Christ’s resurrection, and quickened by His Spirit. Two things were considered ; the renewing of the soul, and the resurrection of the body. Afternoon—2 Peter 1-4, “Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in

the world through lust." To whom are the promises made? Such as above were quickened. God has bound Himself to bestow these blessings. They are precious, bought by the blood of Christ. Their date is from eternity, being engaged for, in the eternal council of heaven, before the world was. They are durable, even to eternal life; seasonable, suitable, fitted to every situation and state of believers. Rich: God is not only good but rich unto all that call upon Him. Their effect is to make those interested in them partakers of the divine nature. By this men are not made gods. No: they are made to resemble God in holiness, the pre-eminent attribute of Deity. The preacher now called earnestly for self-examination; mourned the abuse of the promises, and showed that instead of lulling into security, a right use of them was greatly helpful in carrying on the work of sanctification in the soul. Spiritual-mindedness; a part of holiness consequent on considering what the world and Satan have to offer, and what God has promised to them that think on His name. Duty also, as the usual condition, and humility and persevering endeavours after a meetness for joining the society of the redeemed in heaven. The world compared to a putrefying mass.

15th, Monday.—Awoke a good while before daylight. Resolved to employ the time in remembering what I had been privileged to hear in church. Worldly business and a host of vanities put in their claim, and often prevailed, my treacherous memory causing many a gap. Oh that any one given to reflection, and especially the study of mind, should be blind to human depravity! Truly I have this witness in myself.

16th, Tuesday.—Attended Lecture—1st Commandment the subject: of which three duties required by it were considered. 1st, The duty of knowing God, which is attainable by the young. In order to this it is necessary to acquire and maintain a rational belief of His existence. This is taught by the works of creation, providence, and the Bible, which must have come from God, as none else than God could have revealed so much humility, wisdom and benevolence as it contains. It is also necessary to know the Divine attributes. God is infinite, perfect, wise, good, just, holy. This duty is enforced by the example of David—Proverbs also Psalms. “Thou, Solomon my son, know thou the God of thy fathers,” 1st Chronicles, 28, 9. 2nd, We are required to acknowledge God to be the true God, and our God, by which is implied acknowledgment of God in all the transcendent excellences of His revealed character, and our choice of Him to be our God, in prayer in secret, and in public, among friends and enemies, accompanied with sincere resolutions and endeavours to keep all His commandments. 3rd, We are required to worship God, and to glorify Him in worship, which implies deep humility, reverence, love, fervent desire after God Himself, zeal. Concluded by observing these acquirements can only be procured through the knowledge of Jesus Christ, Who is the way to the Father.

17th, Wednesday.—Spent the day chiefly alone at work. Such seasons ought to be profitable to making me loathe myself. My thoughts unconsciously fly from vanity to vanity. My soul cleaves to the dust. Oh that my captivity were turned! “God be merciful to me a sinner.”

18th, Thursday.—Last night, being informed of the trials of near relatives, was led faintly to plead for a sympathizing heart, and for direction ; also for the sanctified use of the trial, especially to the family. Visited them to-day, but made no improvement of the opportunity. Oh ! that I had wisdom and understanding, and were honoured to be useful. It was not till the Psalmist's heart should be enlarged that he expected to run in the way of the Lord's commandments. Neither can I, until I have the Lord's dealings with my soul to record ! This may the wonder-working God condescend to accomplish in whatever way it pleases Him, in the riches of His grace in Christ.

Friday.—It would be impossible, I believe, for me to record a faithful account of the present state of my mind, but one thing I feel, that nothing else than the power of the Almighty can remove the deadness and carnality of my heart. Is it possible, O my soul, that thou canst be alive unto God, and have no active desire to grow in the knowledge of His revealed will ?

Saturday.—The last day of another week. If it were asked, What has it done for thee in the great business of life, and how prepared for the coming day ? What should I answer ? I cannot tell !

Sabbath, 21st December.—Mr. P., Rom. 8, 12. "Therefore brethren, we are debtors, not to the flesh, to live after the flesh." The apostle here stops to consider the believer's obligations, before proceeding farther to enumerate his privileges. 1st, Corruption still dwelling in the believer's heart will make large demands. Corruption, or the flesh,

will demand much attention ; insisting on a greater portion of time than is necessary for its comfort, much esteem, much love ; it will plead to be spared. 2nd, They who have given themselves to the Lord are not debtors to the flesh. It led them in the way to destruction. They have made no promise to live to it. And the time past of their lives is more than sufficient to have wrought its will.

Proverbs 15, 24. "The way of life is above to the wise, that he may depart from hell beneath." In their natural state all men are on the way to destruction. The existence of hell. Man's course downward, even though he grow in knowledge, and attend to external religion and relative duties : it must be downward until his heart is changed by divine grace. The wise are the truly pious. Their way is upward, consequently more difficult.

Felt shame at joining a company of young people who are catechised in the interval, but fully persuaded that through the divine blessing it may become very profitable, intend continuing. May I be preserved and directed in this and every concern.

Monday.—Last night my mind lost the impression of its being a holy day. Confusion followed, and unfitness for prayer. This day my thoughts have been vain. My soul cleaves to the dust.

Tuesday.—Have some difficulty in appeasing conscience as to the intension of this book. Eminent Christians have thought it right to record the Lord's dealings with them. Others have found it profitable to keep a diary, but I have no sensible experience, nor am I capable of discerning the things right to keep in remembrance. Lest it should

ever be seen by any one, I disclaim assuming that I am a Christian, notwithstanding my vows and engagements to be the Lord's ; not that from this I should take liberty in sin, oh ! no, only lest my shortcoming and inconsistency prove a hindrance to any. My reason for this attempt lies in my having by profession chosen the Lord to be my God and portion, His people to be my friends. I am bound, and it will be my wisdom to leave no means untried which may, through Divine grace, be conducive to the attainment of this great reality.

Wednesday.—What need I have for the spirit of watchfulness and prayer that my way may be all ordered, that sin may be subdued, and the graces of the Holy Spirit implanted.

Thursday, 25th.—Spent this, and the succeeding day, chiefly in the society of afflicted relatives. Had great reason to mourn my spirit and manner, which, from their worldliness, were dishonouring to God. It is difficult to be faithful with those on whom the world frowns. It seems like taking advantage of their situation to insinuate our views concerning the great business of life. Oh that I were divested of my own spirit, and enriched by the spirit of God ! Then would I be taught to give wise counsel to one of them who applied in the language of enquiry, not knowing where to begin. May this prove the strivings of the Holy Spirit, which shall triumph, and may every hindrance be removed. May I also have wisdom to walk by her, not darkening counsel.

Sabbath.—Mr. P., Rom. 8, 13. "If ye live after the flesh ye shall die. But if ye through the Spirit do mortify

the deeds of the body ye shall live." This passage was considered as exclusively addressed to believers, which gave me another understanding of the text than before entertained. Believers might, though contrary to their new nature, be so allured by the world, so insensible to their own happiness, so conformed to the world, so much live after the flesh, as to be comparatively dead ; useless to God, injurious, by their inconsistent profession, to man. Oh, what a God-dishonouring, soul-destroying state was this shown to be ! But if through the spirit the deeds of the body were mortified and slain, they would live. Diligent in God's service, useful to their fellow-sinners, they would possess a happiness amid all their anxiety and troubles, which they would not part with for ten thousand worlds. For our assistance in judging of their nature, some of the deeds of the body were mentioned, pride, covetousness, ambition, &c. Afternoon—Staid at home, hoping to be useful in strengthening the serious impressions made in the mind of an absent friend, unexpectedly bereaved of his much loved and only brother. Oh that it may please the God of all grace to make him indeed willing to walk in His fear all the days of his life, and grant him an abundant supply of heavenly wisdom to employ a portion of the riches this event brings to him in the service of Jesus Christ, who though possessing all riches, for the salvation of sinners became poor. The church's complaint in Song, 1st chapter, was often in my mind this day, " My own vineyard have I not kept".

Monday.—Spent a little time with a dear friend who is under great perplexity respecting duty. I desire for my own direction to remember the case of Job's friends, and

lean to the side of encouragement, entreating her to wait upon the Lord.

Tuesday.—To-day was informed of my dear friend Mrs. K. having relapsed. Though only 27 years she appears already a mother in Israel. “Thy ways, O Lord, are in the deep waters. Unto Thee alone belong the issues from death.”

Wednesday, 31st December, 1823. Spared to near the close of the last day of another year, a monument of Divine mercy. “What shall I render to the Lord for all His benefits?” may well be the language of my soul at the remembrance of His goodness, but the recollection of the returns I have made should fill me with shame and self-loathing. Here I desire to notice those evils which beset me, and are present to my mind. Hardness and impenitence of heart; indolence; a preferring of worldly employments both of mind and body to religious duties and spiritual exercises; want of a tender conscience; Christian sympathy; tenderness in judging others; a living faith. My sins are more numerous than can be mentioned. May I be washed in the fountain opened for sin; and cleansed from all my filthinesses. May the coming year be the beginning of years to my soul, fraught as it must be with important events. May the great concern of salvation hold the chief place. Oh that the Lord would take my soul and body in keeping, and never leave me for one moment to walk in my own way.

Thursday, 1st January, 1824.—Endeavoured to begin the year with God, and having opportunity, through the

readiness of my zealous pastor to improve events, I went to church, where it was pleasant to find a goodly number, considering the prevalence of gross wickedness exhibited in our streets. Isaiah, 65-20, "For the child shall die an hundred years old". Some introductory observations respecting the glory of the latter day, when the advantages enjoyed will be so superior that children will be as eminent in knowledge and experience as the most aged believer of the present day. But the case of young dying saints now, is in a modified sense the same as it shall be in the millennial age. In considering this animating text, we may see how from the death-bed of the young saint, a child may die an hundred years old. 1, In wisdom he far excels the wisest and most experienced of mere men of the world, who have few ideas which are all about the little things in this world. The young saint knows God. 2, He knows the heart is deceitful above all things, and desperately wicked. 3, He has learned the great business of life, to believe on Jesus Christ. 4, Humility, patience, spiritual-mindedness. 5, Not to love the world. 6, He was useful, as one that had lived a hundred years. Application in four particulars. Had more than usual pleasure in hearing. Oh that I might indeed yield to the exhortation, and come to the religion of the Bible! All else is delusive.

Friday.—Had no opportunity till to-day to think of the sermon, by which I have lost the arrangement. When shall I be taught to resist vain thoughts, and entertain thoughts only of God and duty. O my soul wait thou only upon God.

Saturday.—Truly the Lord is bountiful. Oh that

I had a heart to praise Him, and profit by the good news this day made known to me from a far country! The relative whose death I learned Sunday last my dear sister wrote me to-day of his being sometime before his removal apprehended by Divine grace, and enabled to leave for the consolation of his friends a written testimony of his having been born again. Oh the wonders of redeeming love! In the interior of India a Missionary found him! Spent the evening with a relative who I trust is enquiring the way of salvation.

Sunday, 4th January.—When looking at the mere externals of the day, it is like one spent in the service of the Lord. Rose in the morning, went to prayer, read a portion of Scripture for the day, endeavoured to give some instruction to a poor child, heard the Bible read before and after breakfast, went to church, remained to be catechised during the interval, heard sermon again in the afternoon—Psalm 139. “How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sand.” The devout Psalmist’s meditations throughout the preceding verses, worthy of imitation, especially at the commencement of another year. The glory and excellency of the Divine character. The grandeur and majesty of God. 1st, Contemplate His greatness. He is the God of heaven. Many on this earth worship a God so merciful that He will not punish transgressors of His laws. Others have some vague notion of a Saviour, and some a benevolent Father who will overlook the faults of His children. None of these worship the God of heaven, without the knowledge of Whom we know nothing really useful, neither have we learned to use

anything aright. He created, and is present with everything in heaven. He created, and knows all on earth. He prepared hell, He knows and is known there. Through the vast extent of creation nothing is hid from, or can exist independently of God. But 2nd, He is independent, perfect in Himself. Nothing could affect His felicity in the vast solitude of eternity; neither can the apostacy of angels and men in the least impair it. But let us consider more particularly, the precious thoughts of God to us collectively in preparing this world, &c.; individually, by appointing the period, manner, situation, and nation in which we should be brought into the world; continuance till now, and until death; and toward believers, in the means of their conversion, &c. Walked home a distance of nearly four miles, chiefly with the view of meeting the children of our Sabbath School in the evening. But it is the heart right with God that alone is acceptable to Him, and it is at the heart I fail!

Saturday, 10th.—Have been a good deal bustled with worldly matters, and sensibly feel their deadening influence. May the Giver of every good and perfect gift in the exceeding riches of His grace grant me the preparations of the heart to serve Him.

Sunday, 11th.—Mr. P., Rom. 8, 14. "For as many as are led by the spirit of God, they are the sons of God." Afternoon—Rom. 16., 20, "And the God of grace shall bruise Satan under your feet shortly". The discourses of the day were beautifully appropriate. The original dignity and power of Satan, and what he still retains of capacity and power, illustrated powerfully the imperative necessity of

being entirely led by the Spirit of God, as alone sufficient to conquer so great an adversary of man.

Tuesday evening, 13th January.—Mr. P.'s lecture. The remaining part of the first commandment. Some kind of virtue has always been respectable in the world, which is some remaining evidence of what man once was. If God were the supreme Object of affection, then the virtue which He approves would be esteemed among men, but there being a change in the object of affection, there must also be a change of taste. Self and the approbation of men preferred, the snare which many fall into from false notions of their own excellence, and the dignity of man. If restrained from the commission of gross sin ; if decent, moral, strict in the observance of religious forms, they are ready to entertain high ideas of their capacity for serving God, and fitness for heaven. The duties before considered were, 1st, to know God ; 2nd, acknowledge Him ; 3rd, worship and glorify Him. The sins prohibited are, 1st, Atheism.—There are few avowed atheists, but many practical atheists in the world ; such as are ignorant of God, and will not be at the trouble to enquire whether there be a God ; do not acknowledge God ; can eat and drink, lie down and rise up without prayer. 2nd, Neglect of worship—do not worship with the heart in secret, in the family, in public, sincerely, at all times and in all places. 3rd, Idolatry—Images or material objects ; spiritually, wealth, pleasure ; any created object preferred above the service of God.

Wednesday, 14th.—Having spent yesterday chiefly in writing letters to my distant, but I believe, pious friends and relatives, I felt a wish to spend a portion of this day in en-

quiring after people we had resided among, and in the welfare of whom and their children my sisters and self had taken some interest. Was received gladly, but could hear of no stirring among the dry bones, rather in respect of the young continued discouraging symptoms. Was reproved in the evening at a meeting on account of the Irish Tract and Book Society, when the happy results of distributing these little works were stated. I felt conscious of neglecting a means in my power for the benefit of these poor, some of them sorely afflicted people.

Sunday, 18th January.—Mr. Parker, Rom. 8, 15. "For ye have not received the spirit of bondage again to fear". Those who have received the spirit of bondage are a description of characters standing, as it were, betwixt the two kingdoms, desiring deliverance from the slavery of sin, Satan and the world, and not yet admitted to the liberty of the children of God. It is an effect of the Holy Spirit, to excite alarm by the discovery which He makes to the sinner of his guilt, original sin, strengthened and aggravated by accumulated transgressions, also entire subjection to Satan, the god of this world.

Thursday, 22nd.—Have resolved to be at home all day, looking forward to the return of the blessed day. Oh that the Lord, the Spirit may visit my soul with His renewing and transforming influences, for my backwardness to duty is great. Unbelief and sins innumerable beset me. My thoughts wander in prayer. Conscience is nearly asleep, and I seem well nigh the gates of spiritual death, when on many accounts I had need to be waiting continually at wisdom's gates. Truly of myself I can do nothing, I desire

therefore to be more frequent in prayer that good resolutions may be confirmed. The following are some of the things to be borne on my mind before God, the God of salvation. For myself, a new heart and right spirit, genuine convictions of sin, a living saving faith, the enlightening, purifying influences of the Holy Spirit accompanying every means of instruction, with a diligent teachable attendance on them ; preservation from sin, from causing others to sin, from thinking lightly of sin, the continual enjoyment of the Divine guidance, and preparation of heart for every event of life. For my dear family, and near relatives, individually and collectively, that we may have the sanctified use of every dispensation of Providence ; true repentance ; the forgiveness of sin ; our hearts united to fear that Holy Name so often profaned among us ; the love of Christ shed abroad in our hearts by the Holy Spirit, constraining us to cultivate a right and charitable frame of mind toward each other, and seek the temporal, but especially the eternal welfare of one another, and all mankind. For my pastor, that he may be the messenger of God to my soul and all that hear him for good, having great prosperity and peace in his own soul. For dear Christian friends, that grace, mercy and truth may be multiplied unto them, and light and direction afforded them in every difficulty. For our servants, that they may be the servants of the living God. The children receiving religious instruction. May we be kept from error, and a rich blessing descend upon our very feeble and polluted endeavours. May the prayers presented for a revival of religion in my native town be early and abundantly answered. And oh for a spirit of wrestling prayer in behalf of the village where the lot of my family is cast ! May the four winds of heaven blow upon it. May the depth of moral wretchedness,

now reached by the inhabitants, and the jarring opinions of those who are planning a means of instruction for them, be over-ruled for the manifestation of Divine power in the establishment of the kingdom of Christ.

Sunday.—Mr. Parker. Rom. 8th, “Ye have not received the spirit of bondage again to fear; but the spirit of adoption”. All the children of God are partakers of the Holy Spirit, and by nature without the Spirit. His entrance into the soul is usually accompanied by terror and alarm. He demands the government. There is a contest between God and the sinner. The sinner is convinced everything is wrong, learns he has been fighting against God, and if he continue must perish; if saved, give himself up to God all his days. This is unwelcome to the sinner, as it is not accompanied with corresponding dispositions and desires, even sometimes long after awakening. It is the discovery of the sinner's situation by the Holy Spirit that causes the bondage, for the soul is completely the slave of sin. Such as are satisfied with themselves see no need for alarms. Religion is much admired in the world. They have its religion, which is modified to the ideas and dispositions of the world. It is not difficult to assert that those who have never felt alarm have been, and are, slaves of sin, though they have manifested zeal for others, &c. Still the Spirit comes as the spirit of bondage. He will convert and sanctify such, but they are yet unawakened by the truth who have felt all pleasant; a sweeping conclusion, but it is God who makes it, and sinners might soon see its truth, but despising the truths of the Bible, their eyes are blinded. In consequence of sinners deceiving themselves, multitudes of professors are hastening to ruin; for believing the Bible, we

cannot believe the multitudes of professors are going to the heaven of the Bible. Effect 1st—Fear. All have this spirit, but are not left under it an equal length of time. The youth are frequently soon delivered, fall in with the Spirit, and approve of His work. Others who are called to great activity are sometimes soon delivered. Contemplate the character of God, and that of the guilty, and the propriety of delay may be seen. It may be affirmed that at a point of time the transition from death to life is effected, but new habits and desires are to be formed. And why delay?

1st. To convince the sinner that the whole of salvation is entirely by Divine power. Passing quickly from corruption to holiness might induce a feeling of self-doing. Much reading, thinking, prayer and diligence uniformly repaid with deliverance might be thought the cause, but God teaches that His Spirit must do the work; after which one discovery succeeding another brings the sinner to receive the spirit of adoption.

2nd, Delay is useful for awakening sinners to a just sense of their atrocious wickedness, which they might otherwise think lightly of. God acts a sovereign part, calling sins to remembrance. The sinner thinks of his days of contempt, profanity, and atheism, which bring to repentance, deep sorrow, shame, terror and remorse. He looks at sin with abhorrence. Its effects are dependence, humility, meekness, seriousness, contrition of heart, distance from hypocrisy, deep impressions never to be forgotten.

3rd, God keeps some of his people in bondage that careless sinners may learn. When nothing of this sorrow is seen or known, the sinner's life passes in incessant levity, but when the careless see what takes place in the awakened mind, and the people of God experiencing such awakening, they are thus informed of an eternity of sorrow, shame, fear and

despair: and if brought to sorrow before death, all may yet be well. It is awful to fall into an eternity of sorrow. It is right sinners should know that the triumphing of the wicked is short. 4th, Another reason for delay is that those who are long in an awakened state may be useful to others in passing through the deep waters. When the Lord leads them into darkness and not into light, when He comes upon them as an enemy, by what they have experienced they are useful in keeping others from despair. Such as have received the spirit of bondage are afraid of sin, Satan, the world, and eternal ruin. They approve what God has done. The spirit of adoption belongs to the family of God. Selfishness, false honour, falsehood, &c., are met by another state of mind, accompanied by holy affections. 1st, Submission and dependence, illustrated in the case of children towards parents. The worldly have never submitted. They still fight against God. The cause is found in ignorance. They know it not, though they might if they chose. The spirit alone makes willing. The will of God is done by His people on earth, though charged with illiberality, &c. 2nd, Reverence and fear. Sinners learn to humbly fear from the great condescension of God in receiving them. It is the worldlings that care not to fear God. But God's people will not indulge in thoughts, conversation, or amusements that dishonour Him. They endeavour to be in His fear all the day. It may be known the multitude of professors are not of this class. Though they insist on being Christians, it is not the God of the Bible they serve. 3rd, They have a high esteem for God, ever thinking of Him. Kept at a distance from the world, they desire communion with God, like obedient children towards affectionate parents. They seek His glory, they honour His laws. 4th, They have the

assurance of the everlasting care of their heavenly Father. Obedient children feel confident of retaining the affectionate care of worthy parents. 5th, Esteem and gratitude to Jesus Christ, through whose redeeming love a family is brought to God from this earth ; love toward the redeemed family, and benevolence to all mankind.

Afternoon.—Rom. 16, 20. “The God of peace will bruise Satan under your feet shortly.” By nature men are the slaves of Satan, who compels them to do his pleasure. This may be warrantably asserted of even the decent and virtuous. The Lord’s people are delivered by the grace of God. 1st, The character of Satan and his success. 2nd, By the victory God’s people obtain, Satan, originally a glorious and perfect being, now a powerful, malignant, cruel, and desperately wicked spirit, is degraded and brought into torments. 3rd, The great agent in this work is the God of peace, who undertakes it. The subject illustrated. 1st, The displeasure of God at sin. He permits Satan to rule ; the worst of beings, a stranger, malignant, cruel, and deceitful ; thus frowning upon this deceitful world to testify His displeasure at sin. Let not hypocrites deceive you, for God is angry with you while unconverted every day. Facts and Scripture teach that Satan is allowed to lead captive millions who hate the light, generation after generation. 2nd, As the God of peace He bruises Satan ; not so to the wicked ; no peace between God and them but through Jesus Christ, who came to bring in righteousness. He does so by His Holy Spirit in regeneration, by Whom He is reconciled and known as the God of peace. At regeneration God ceases to be an enemy, and in this new character engages to bruise Satan under His feet. There is much malignity in Satan’s con-

duct to the wicked, for which he shall be punished, but he does not even now take in the people of God. They are friends. Who fights against them fights against God. It is not necessary to say victory is complete, Satan contends. There are many victories, and Satan sometimes prevails, but his defeat shall be complete at last. 3rd, Near approach of this victory contemplated. When the person is under alarm, agitated by fear, the things of this world lose their value, and heavenly things become estimable, his aims changed. When his faith is shaken, when his life begins to fail, God is on His way to deliver, when all the glory shall be ascribed to Him. The tempted believer who has no strength of his own, but looks to God, may soon expect deliverance. They have no need, who are not earnest in prayer. 4th, Expect deliverance in due time. When there is felt need, turning to the right hand and left in vain, then God will appear, and how glorious the deliverance! Their faith increased, hope abounds, and all the glory is ascribed to God. Believers have changes, and are often cast down at the success of Satan, &c. Deliverance experienced in prayer, reading the Scriptures, bodily distress, or when they have lost courage in the things of God. They obtain strength to put the enemy to flight, and happy is the effect. Then may they take up the song of Moses, "Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth". And in this language may every one praise the Lord who gains the victory. Yet after all some poor believer may say, "God has forsaken me". Be encouraged to hope in the Lord, who will deliver you in due time. For God has undertaken to deliver all His people. He has not specified the time. He loves them, and though Satan is now permitted, he shall not always prevail. Let them not be overwhelmed; their

deliverance draweth nigh. Let them rest assured God is near. Let them not think it long, for Satan shall be bruised shortly. It is shortly, suggests, 1st, some delay. It is difficult to get into God's family. It is necessary to fight, resist, &c., without which the victory would not appear so glorious. 2nd, It is not really long. The time is short, even granting it to be eighteen or forty years, compared with the eternity to which Satan is dragging his willing slaves. 3rd, This alludes to God's approbation of the conflict. He says, Go on, continue the contest in your own way, and I will be with you. His approval makes it short. You honour God by continuing vigorous in the contest. They are blessed who enjoy God. He will not suffer them to be tempted above what they can bear. Contrast the believer's state with that of those who do not know God. He suffers the latter to choose their own way. The former would not be satisfied to have Him for an enemy. Hold fast the profession of your faith. Victory shall be obtained by every one of the family of God. One shall put to flight all the hosts of hell on this earth; Satan, his followers, and his works. In the Old Testament, "One shall chase a thousand, and two put ten thousand to flight". The God of peace, O believer, shall put Satan under your feet. You shall overcome by the blood of the Lamb. This victory belongs to all the church of Christ. Contest between Satan and the Church.

1st February, Sabbath.—Mr. Parker. Rom. viii. 15-16, "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God". It is the desire and privilege of God's people to understand and feel practically the truth. They desire to become acquainted with it. It is

for their direction so much is said in Scripture. It is for their instruction the Apostle here sets before them great privileges. How pleasant to contemplate all as in this state ! How desirable it would be to say, "Ye have not received the spirit of bondage again to fear". They who have felt the spirit of bondage are brought to sorrow, shame, fear and remorse ; but having received the spirit of adoption, are enabled to call God Father. Consider the effect of adoption. It gives a strong desire for prayer, crying Father. It is a mark of a child of God to be given to prayer, to find pleasure in self-examination. He is not always the same ; feels great reluctance to religious exercises, but having the spirit of adoption is inclined to cry, Father. The reason is his depravity. He mourneth for his sin, and complains of his want of success to God. The Spirit of God is given as a spirit of supplication. This is a general truth. His discoveries incline to the exercise of prayer, and make known the rich grace of God, the great salvation, the blessings of it, and the Redeemer who has procured them. To know this we must come frequently to God. On earth friends like to associate together. There is no friend like God. He is in every place. It is His will they should call on Him everywhere. He loves them, and they must come to Him. God permits His children to be tried by the things of the world, and indwelling sin. In this will they be taught dependence, and taste the bitterness of sin. Sin meets them in their approaches to God, and sin within would keep them back. They take words with them, and many times endeavour to pray, to ask an interest in the Person and work of the Redeemer ; yet cannot ; they are perplexed. The cause of all this ; found in their depravity ; suffered to taste the bitterness of sin, and thereby excited to diligence and zeal

in preparing for a world where nothing shall disturb or interrupt their communion with God ; to come to whom they still are inclined by the spirit of adoption. Another idea. They have a holy familiarity of manner in prayer. Every one, in his own way and manner, calls God Father. In the text, "We cry, Abba, Father". The Hebrews cry, Abba. In English it is, Father. These are not mechanical exercises learned in youth from a book, &c., but the expressions of the heart. Every one interested in the great salvation comes to God as his Father, abhors the loquacious eloquent prayers of many hypocrites. The simple addresses of God's own people are from the heart, made to a known God. Every one of His children claims an interest in Him as his Father, which is farther illustrated. 1st, By an open ingenuous confession of sin ; no restraint in this. Confessions proceeding from a hard heart are hypocritical. They contradict themselves before God, and their prayers have a stupifying effect. Confession of sin, though painful and accompanied with many tears, affords pleasure to the child of God, who can spend hours in searchings of heart. Confession accompanied by contrition, exemplified in the case of the returning prodigal. Luke xv. 18-21. Have you been accustomed to make such confession ? Not unless you have felt the bitterness of sin. Even believers do not fully understand their errors. Psalm xix. 12. Yet they confess what they do know, and believe to be in themselves. "Our righteousnesses are as filthy rags." 2nd, In the way of reasoning with God on the propriety of His bestowing benefits on them. A dutiful child feels no hesitation in pleading with a wise and affectionate parent. In like manner God's children can approach Him. He does not treat them with contempt ; encourages and draws them into familiar intercourse. They

express their wants, have ardent desire for instruction, strength, victory. Cases in the Old Testament illustrative of this. Isaiah xlv. 11. The Lord addresses His people in this language—"Command ye me". Other ways might be mentioned. Reasons for this familiarity obvious. 1st, Interest they have in God. Coming to Him as their Father, they expect good. He is seated on a throne of grace, and willing to give all they desire. They have a great Mediator every way sufficient to plead for them; a great High Priest who has atoned for their sins, and their being soon admitted to His presence in heaven. Such prayer is a rational exercise. It is pleasant and profitable; gives superiority to the world, victory over indwelling sin, and prepares for eternal glory. Second part introduced by a review of what is already stated. The Apostle in the 16th verse introduces another evidence of the spirit of adoption by the testimony of two witnesses. O my friends, they who are in this state have the witness in themselves, and can appeal to its truth, a truth full of consolation to God's people, but very unwelcome to such as wish to think themselves Christians, but have never had experience of those truths now considered. Meeting with others of the same mind, and they perhaps superior to those around them, they find admitting this to be true would bring a heavy charge against the majority of people. They do not appeal to the Scriptures, but to their own mind, and the opinion of others, which they take for granted to be right. If we are to judge of our eternal interests by such criteria let us lay aside the Bible altogether, for by such judging we do discredit the Scriptures. Hypocrites may be startled at the assertion; but believing the Bible true, we must believe that numbers of professors, though they may not be learned enough to disprove, still do not choose to be

guided by the Scriptures. This doubtful way is very cheerless. No wonder they who follow it like short sermons, or eloquent essays, and dislike the teaching of the Holy Spirit, and the exercises of God's children. Such opinions make no change on the heart. But beware! You should think and judge for yourselves, and of your state from the Bible, which asserts they may know when in a state of grace. The character of God's children is there described, and it would be without meaning if it could not be applied. They who are renewed by the Spirit of God walk in His fear, endeavour to keep His commands. Give diligence that you may know your case. The spirit of believers bears witness, 1st, That a great change has been wrought in them, 2nd, A variety of new principles. (To be continued.)

Afternoon.—Jeremiah, xxiv. 7. "And I will give them a heart to know me, that I am the Lord; and they shall be my people and I will be their God; for they shall return unto me with their whole heart." God made choice of Abraham and his posterity, called them His people and gave them laws, &c. He corrected them for their sins, He scattered them, sending them into distant countries. When in a state of captivity Jeremiah was sent to them, God having spoken to him in visions. It was the will of God His people should go to Babylon; and return thence at His command. But some rebelled: illustrated in this chapter by two baskets of figs; the good very good; the bad very bad. Judging after a worldly spirit in this matter, we could not perhaps discern any difference in morals; and it might seem of very little consequence whether they went to Babylon or Egypt, or remained where they were. But the one obeyed, the other rebelled against God. This vision

teaches us to judge who are really estimable—such as obey God. Others may do many things; be just, decent, &c., but not submitting to God, resemble bad figs. Judging after the world, the people of God may be esteemed the worst. The Scripture is the only rule of judging. Several things are here said of the obedience of God's people, and what is said to them in any case is applicable in different circumstances, and applicable to our own times. 1st, We have in this passage a striking view of conversion. 2nd, Promise made of a heart to know God. 3rd, Mutual interest between God and His people. In illustrating genuine conversion, it is your duty to apply the subject to yourselves. Judge yourselves, examine strictly, and apply the subject to your consciences. 1st, It is a return to God. Men have gone astray, are alienated in mind, strangers to God, and without any inclination to seek after him. Some have an apparent zeal about religion, but do not return to God themselves. Such remain in a state of distance from God. Even in His house many are estranged from God. Few take pleasure in the services of the sanctuary, but are idle, like eloquent discourses, or some pleasing picture of the imagination to engage their attention. But such as return to the Lord desire to contemplate His character, to fear Him, to be with His people. 2nd, A voluntary return. They become sensible of their going astray, ignorance, distance from God. Others do not understand, or do not believe this. Their religious exercises tend to blind them. They are unwilling to return. If not they would soon return; but they are satisfied. A people shall return to the Lord. Weary of the fatiguing pleasures of this world, they see good in God. And 3rd, They return with ardent desire. They discover their situation, and learn it is

perilous, are conscious of wickedness, deserve wrath. Seeing the storm getting nearer they know it will soon overtake them. They have a voice like Lot. Genesis xix. 14, "Up, get you out of this place; for the Lord will destroy this city". Those unacquainted with their real character think some way or other they will escape. But those called by Divine grace find peace and safety only in God. 4th, They return with sorrow and contrition, abhorrence and shame at having been so long estranged from God. Hypocrites are not aware of this feeling of remorse. Like a thief detected, he is ashamed at having acted so ungrateful a part, prostituting his gifts and injuring others, he returns confessing his faults—He comes with weeping. 5th, He returns with joy. God has in rich mercy found him a place of safety and honour. He has nothing to leave; everything to gain; nothing to lose. Therefore his return from dire poverty to abundance, from prison and destruction to evident safety is joyful, sometimes it is accompanied with great joy. 6th, It is a return to duty and obedience. He finds he has been a fugitive and vagabond on the earth, has wandered in pursuit of every pleasure, but has found it empty, because a transgression. The wicked do right actions from the fear of man, pride; or, they happen to approve of what God has commanded. But it is not the will of God they seek. Different evils are pleasing to individuals guided by the dictates of conscience and opinions of others, the world around them; but he who returns to God returns to duty, the Law, Commandments. The laws of God are written on his heart, and he cannot deliberately break them. His enlightened conscience speaks the truth—not otherwise. Have you experienced this conversion? Have you returned from a natural state to God

voluntarily, with ardent desire, impetuosity, self-abasement, joy; and to obedience? The people who have come to God are just, sober and peaceable, because God commands it. Sit and judge. 2nd, The promise of a heart to know God, very important, and fulfilled to every one who returns with his whole heart. Some knowledge must precede a return. The natural state of man is like a dark prison. Therefore his peace and hope complete. He never thinks himself in danger. The darkness must be softened. He must know that his hope will not bear him out, or carry him into eternity. God gives the light. He see his danger. He enjoys light and returns to God. Though he receives a great increase of light after conversion, many things must be known before. God is under no obligation to teach the unconverted. Scripture and reason teach this. No promises made to impenitent sinners, but great and precious to such as return. 1st, They receive a teachable disposition, and are fond of instruction. In the world there is a demand for instruction in worldly things, and even an external knowledge of the Scriptures; but there is no spiritual understanding. Others are made to desire the sincere milk of the word; but they think not of the Holy Spirit teaching them saving knowledge, until the grace of God give them the desire. 2nd, A taste for spiritual knowledge. Romans . The people of God thirst after Him. Psalm xlii., 2. Knowledge is to the mind as light is to the body. It is unnecessary to say the world do not desire the knowledge of God. Their reading is not about God, their taste in sermons, &c. 3rd, The mutual interests between God and His people. "Who can search out the Almighty?"

13th May.—Several months have elapsed since I have

written in this book. I thought I had some reasons for being diverted from former resolutions. Finding myself unable to retain a correct view of the sermons I heard, I attempted taking down the discourses in Church, and writing them out in course of the week. This I practised for some weeks, but finding it occupied an unjustifiable portion of time, and left nothing for the memory, I have changed my plan, by which I hope to have the enjoyment of an unfettered listener, retaining the heads of discourses only, which I purpose registering in this book next Sabbath.

9th May.—Mr. Parker—Philippians iv. 1-2-3. “Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche that they be of the same mind in the Lord. And I entreat thee also, true yolk fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.” One effect of true religion is to unite men together. The first verse contains a general exhortation to believers in Christ. It may be proper to dwell a little on the Apostle’s using such affectionate language. He addresses them 1st, as brethren. They are children of God, members of one family, breathe the same spirit, are united in the same cause, and love each other with pure hearts fervently. 2nd, Dearly beloved. They are tenderly and powerfully beloved. The Apostle’s affection is increased on account of his being the instrument of their conversion. 3rd, Longed for. He had wrestled in prayer for them. He longed to bestow still greater benefits upon them. 4th, My

joy. Their reception of, and continuance in the faith of the Gospel made them so. 5th, My crown. By the success granted to the Apostle's labours amongst them, God honoured and crowned him. 6th, He wished to enjoy their society, and repeats the expression, dearly beloved. Stand fast 1st, to the truths you have believed. Search the Scriptures. 2nd, For the faith you have heard. Let your confidence be in the Lord Jesus Christ. 3rd, Stand fast in your Christian practice. 4th, Stand fast by resisting temptations and enemies. The second verse enjoins individual believers to be of the same mind in the Lord. Apply to the word of God. Go again to Christ. Let Christians turn away from men altogether, and let them trust solely to the word of God. Third verse. It is probably Epaphroditus that is meant. They are chiefly addressed who labour in word and doctrine; those who ought to care for all, and to encourage all believers, from considering the dignity conferred by their names being written in the book of life. Application, 1st, Consider the happiness of God's people. They are a peaceful family. They are truly a happy people. 2nd, The duty of believers to each other. Great is your duty. Lay aside all malice, and all guile and hypocrisy. Love one another. Being united to Christ, let no coolness exist in your minds. Let this world see that you do love one another. 3rd, This passage teaches the possibility of obtaining assurance. 4th, Last, it holds out encouragement to seek admission into God's family. The repeated assertion of the preacher, that the people of God are truly happy, was itself great encouragement. Oh that I may never rest short of this blessed attainment!

Afternoon.—Hosea xiv. 4. "I will heal their backsliding,

I will love them freely, for mine anger is turned away from him." The people of God were prone to backsliding. In the 1st place, contemplate their backsliding. Those who are chargeable with backsliding in the understanding of the text, are in a state of grace, have tasted that the Lord is gracious, can discriminate between truth and error, those who serve God, and those who serve Him not. 1st, It usually commences with a cooling of that love to God in the heart obtained at conversion. 2nd, Neglect of duty in prayer, secret, private ; and they are far gone when brought to neglect public ordinances. 3rd, It is accompanied also by indifference about sin. God's people are found watching their hearts. When they grow cold, and watchfulness is neglected, numerous evils spring up. In the 2nd place, the aggravation of this sin. What ingratitude appears in a true believer's backsliding. 1st, He knows the superior pleasures of religion to worldly pleasure, and if left to continue in a retrograde state must perish. But 2nd, Contemplate the healing of it. 1st, It is the work of God to apply the redemption of Jesus Christ. 2nd, An intimation from Him of their acceptance. 3rd, Believers' very backslidings are made to work for their good. This is accomplished in bringing the penitent backslider nearer to Himself. In the 3rd place contemplate the source of all this kindness. 1st, Because His anger was turned from all His people, His love is from everlasting. 2nd, His love is sovereign. 3rd, It is unmingled. 4th, This love shall be as powerful subsequent to their backsliding. The cause is sufficient to the effect. It is the love of God.

16th May, 1824.—Mr. Parker. Exodus xxxiii. 17, "And the Lord said unto Moses, I will do this thing also that thou

hast spoken, for thou hast found grace in my sight, and I know thee by name." There is in this passage of Scripture a display, not only of the goodness and compassion of God, but of sovereignty also. In the 1st place, the discriminating knowledge the great God has of His people. He knows everything, but He has an impressive knowledge of His people's character, circumstances, situation, feelings, trials, enemies. In the 2nd place, God announces on the part of His people that they have found favour in his sight. 1st, God is sovereign in His love to them. 2nd, He knows them through a Mediator, who is Jesus Christ. 3rd, They who enjoy the divine favour through the mediation of Christ are objects of very strong love. 4th, God will bring the objects of His love to great felicity and honour. In the 3rd place, those who meet the approbation of God may be assured that God will answer their prayers. 1st, He will answer their prayers for guidance. 2nd, God's favourable presence. 3rd, All that is necessary for their wilderness state, comfort, sanctification, &c. In the 4th place, consider the happy tendency of such intimations. 1st, They prevent their being discouraged in the discharge of their duty. 2nd, Afford the hope of success. 3rd, By such an intimation as the text, God's people are excited to zeal in his cause. 4th, It gives assurance that He will manifest Himself to His people in times of difficulty. Lastly, it opens bright prospects into eternity. Concluding exhortation. Remain not in ignorance; for those who despise instruction will meet with no pity from God. Be not misguided. God is true. They who are desirous of enjoying the privileges of God's people are encouraged. He is gracious—Isaiah 60th. Wherever the humble desire exists, there is encouragement. God's people may think of their privileges.

Afternoon.—Mr. M'Allister—Mat. xi. 29. "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls." I. The duty, learn of me. 1st, With the teachable disposition of children. 2nd, Attend to the Saviour's instructions with the diligence of students. 3rd, With the obedience of devoted followers. II. The encouragement given in the revelation of God's character. 1st, His willingness to take all who will receive instruction. 2nd, He will bear with their dulness. 3rd, He is also condescending as a teacher. III. We have a still greater inducement in the promised reward. "Ye shall find rest for your souls." Here is relief from all the uncertainty of doubt regarding the hope for eternity. The assurance is threefold—of the understanding, Colossians ii, 6, faith, hope.

Edinburgh, 8th November, 1824.—It is nearly six months since last writing in this book. Many outward circumstances have conspired to induce this neglect; but the greatest obstruction to duty in spiritual things arises from the prevalence of corruption in my own heart. Last night resolved to improve present advantages of situation for resuming this duty. It may be the Lord will bless it to the quickening of my dead soul. Endeavoured to commit my resolution to Him in prayer, that indolence and insensibility may not shake this intention.

Wednesday, 10th November.—This evening was privileged to hear Mr Macdonald preach a striking sermon on being in Christ. As my evidences are very dark as to my own interest in Christ, and the possibility of attaining the knowledge of this infinitely important truth is clearly revealed;

also, it is of importance to the believer's comfort and growth in grace; a desire has been excited in my mind, that the Lord would in the riches of His sovereign grace, enable me this night to begin to seek Him in good earnest, and thus accompany with His enriching blessing to my soul the truth faithfully declared by his servant, from 2 Cor. xii. 2, "I knew a man in Christ". From the passage in its connection, he observed the benefit of having in remembrance the Lord's gracious dealings, as they are useful to support in future times of trial. I. What it is to be in Christ. 1st, Born again. 2nd, Have fled to Christ for righteousness, wisdom, &c. 3rd, Cultivate communion with Him. 4th, Love Christ. 5th, Live for Him. 6th, Love his people. II. The importance of being in Christ. Application.

Thursday, 11th November.—For some time have had greater reluctance to the duty of prayer than formerly. When about to do anything, not careful to profit by the dictates of conscience, by endeavouring to commit my way unto the Lord. It is wonderful I should succeed in anything, and no wonder I have to lament my misimprovement of time, and become the willing slave of every trifle that robs me of it. Oh to be enabled to draw near the great physician of souls, into whose hands I desire to commit mine, imploring the spirit of grace and supplications, constraining me to wait on him continually! "Lord pardon my iniquity, for it is very great."

Friday, 12th November.—Truly "The heart is deceitful above all things, and desperately wicked". Every day convinces me that if saved at all it must be by free sovereign grace. The righteous God trieth the hearts and reins; the

intents of the heart, as well as the actions of the life. What enmity lurks in my mind to heart religion. Vain thoughts lodge within me. My conversation is very blameable. I am convicted of suiting my speech to the company I am with. Those reputed religious have rested in talking about religion, or religious people, while the great concern of professors should be to have their conversation in heaven, where Jesus Christ the all-in-all of true religion now is. May this conversation be the aim of my life. Lord, take thy mighty power and reign in my heart. Subdue Thine enemies and work in me, who am less than the least of all Thy mercies, all the good pleasure of Thy goodness, and the work of saving faith with power.

13th November, Saturday.—This day have fallen into the same sins as yesterday. Oh that I may have grace given me to repent of, and forsake all my sins. In the hope of its being useful to me afterwards, I would now notice something of the present state of my mind, though I feel much difficulty in recording my views, or as it were, embodying the mind. I am treated by many as religious, and am sorry when betrayed into acting inconsistently with the profession of Christianity. But the disordered and carnal state of my thoughts, affections, desires and passions ; the deadness and darkness of my mind in hearing the gospel and in reading the Scriptures ; my unwatchfulness and neglect of self-examination ; my wandering thoughts, and want of earnestness and frequency in prayer ; my want of internal scriptural evidence of being born again, spiritually united to the Lord Jesus Christ, and yet resting in a secure state of mind, make me doubt my sincerity, and be ready to conclude the knowledge I have of the necessity, suitableness, and

excellency of salvation as it is revealed in the blessed Saviour, together with the unfathomable depth of wisdom and knowledge I see to be in the Holy Scriptures, is light in the understanding, producing a change of sentiment, not a change of heart. O Lord, give me the disposition of Thy children. Make me diligent in the use of means. Direct to such as thou wilt bless. Sanctify every dispensation of Thy providence toward me. Teach me to sympathize with the sick and afflicted. Guide me in caring for relatives. Give grace to wait upon Thee continually. Create faith in me. Oh deny me not a Sabbath day's blessing. The preparation of the heart is from Thee. Undertake for Thy ministering servants. Oh bring me, Lord Jesus, to Thy feet, and never suffer me to depart.

Sunday, 14th November.—This morning was betrayed into an evil which kept me in a confused disordered state most of the day. Finding past resolutions to rise early unavailing, have determined to redeem some time from sleep at night, for spiritual exercises. Favoured with some liberty in prayer I was longer than usual in getting into bed, and was surprised to find on awaking, that my time for secret prayer and reading was gone. I fell twice on my knees beseeching the Lord for pardon and grace. Went to church, where I was very stupid, and continued so till the afternoon, when not being out, I found opportunity of endeavouring anew to commit my soul, body, and spirit, and all that I am and hope for, into the hands of Christ ; and had some liberty in pleading for an interest in His finished work, and if still in an unregenerate state, that He would condescend to enter into a gracious dealing with my soul, but have since been useless. Lord deliver me from hypocrisy. Give me true

repentance, a living faith, and leave me not to myself for one moment.

Monday, 15th November.—Am unable to discern any indications of a gracious disposition. It is said of the Lord's people, "Sin shall not have dominion over you". Now, though I am kept from gross outward sins, they seem to revel unsubdued in my heart. I want those views of the evil and hateful nature of sin, which is the operation of the Spirit enlightening the sinner's mind. I want strength to fight against, and willingness to be delivered from this bondage. I want that new heart and right spirit which is given in answer to believing prayer.

Tuesday, 16th November.—Last night a fire broke out on the High Street, which continued with great violence great part of this day, the conflagration being much helped by the wind which began to blow about nine in the morning, and has increased till now, night, when it is tremendous. When first I beheld the fire I thought of judicial visitations of the Lord reigning. Endeavoured to consider it as helpful in anticipating that day when "The heavens shall be rolled together as a scroll; the elements melt with fervent heat; the earth and all in it be burnt up". Though these texts have been much on my mind throughout the day, "When Thy judgments are abroad on the earth the people will learn righteousness," and "By terrible things in judgment will I speak;" though many many families are possibly this night without a shelter from the storm, and many without anything they can now call their own; yet have I resisted the only way in which conscience told me I might be helpful to these my suffering fellow-sinners, and myself get the right use of

the event, even persevering prayer. I was once brought to my knees, but it was as by constraint. Oh that I should thus regard the inestimable privilege of a throne of grace. O my soul, take no rest till admitted to fellowship with the blessed Saviour, "exalted to give repentance and remission of sins".

17th November.—I, before getting into bed, had some liberty in praying for spiritual healing to my own soul, my family and others; but an evil heart of unbelief keeps me at an immense distance from God, and Christ, and Salvation.

This morning early was called out of bed to see the fire which had begun afresh last night. It was an awful sight. The flames rose like clouds, and descended in showers of fire, the wind carrying the particles of fire to a great distance in the air. I have seemed to myself unmoved by these things. Oh that we may have repentance given us, and grace to improve such events. Lord, it is Thy work alone May it please Thee graciously to operate on our hearts by Thy Holy Spirit, whilst Thou art speaking to us in such dispensations.

Thursday, 18th November.—How differently do I experience my attempts at prayer to be. This day have scarcely been able to open my mouth. This evening my thoughts wandering, and no sooner brought back than off to every vanity. All I can do is to commit my soul, body, and spirit, polluted as they are by sin, into the hands of Christ. Lord, upon Thee would I hang my soul and all its concerns. Let me have nothing that will keep me at a distance from union with Thee; and O send Thy spirit with irresistible

force into my soul, casting out and subduing every hindrance to Thy work of free sovereign grace.

Friday, 19th November.—Ought to be humbled at the consciousness of the little effect a sense of my own want of conformity in heart and life to the spirit of the Gospel has in keeping me from unguarded speech and thoughts of others.

Saturday, 20th November.—Spared a monument of long-suffering forbearance to the close of another week, my judgment is more convinced of sin and the power of sin in my heart. Am conscious of hypocrisy, in that while little affected under a sense of sin, I have expressed by words a feeling of it. In all my approaches to a throne of grace, if the Lord spare and enable me, I desire throughout the ensuing week specially to make the following requests for my own case:—ability to commit my soul, body, and spirit, in the exercise of faith, into the hands of Christ, that He would pour out upon me the spirit of grace and supplications, give me soul affecting views of my personal guilt, also make me sensible of my need of repentance on account of family and national sins.

Monday, 22nd November.—Yesterday heard Dr. Gordon lecture in the forenoon, Luke xv. 1-10; and in the afternoon preach from Psalm cxxvii. 1. "Except the Lord keep the city, the watchman waketh but in vain." In the former, the erroneous, detestable, dangerous nature of a self-righteous spirit was exposed; the free full offer of salvation by faith in Christ made to all men indiscriminately, while holiness was manifestly the effect aimed at throughout the whole of this

impressive exposition; the latter, tending to a spiritual improvement of the conflagration, with which this city has been visited, exposed our forgetfulness of God in His ever-watchful Providence for our personal and social protection from evils over which man has no control, and such as may arise from the vices of our fellow men. I have not, since coming here, been privileged to hear the Gospel with such interest. Oh that it may not be lost, but improved to increased anxiety to be made in all things, such as a hearer of the glad tidings of salvation ought to be.

Monday.—This day have much sin to mourn over, and much mercy to record. In reading Boston's Fourfold State, had clearer apprehensions of Christian exercise, or growth in grace. This evening spent in the society of one taught, I trust, of God, whose acquaintance I hope to cultivate, and this night have enjoyed more than common liberty in making my requests known for myself and others. Oh to be thankful, to be watchful and prayerful.

23rd.—While it is of the Lord's mercies alone that I am not consumed, my temporal comforts and means of grace abound. Oh for a heart suitably affected. This morning read the exhortation, Heb. vi. 1-6. Not to rest in first principles, but to go on unto perfection. Read Boston on the fruitful effect resulting from union with Christ, but have reason to lament the hardness and insensibility of my heart, that it is so little affected. Oh may the Holy Spirit in all His promised offices come with irresistible power into my soul, and raise me a monument to the everlasting riches and glory of Thy sovereign grace, by Jesus Christ. Amen.

24th November, Wednesday.—This evening have been cheered with good news from home. Some pious friends have begun to entreat the Lord in behalf of the village in which the lot of my family is cast. They have set apart from eight to nine on Saturday evenings for the purpose of prayer respecting the appointment of a minister. This information is made to me under the supposition of its being acceptable, and improved by me. May I be taught and enabled to meet in spirit with those praying friends, and join them in begging the Lord of the vineyard to send for this, when the appointing time shall come, a labourer, in the fulness of the Gospel blessing. And, O Lord, do thou condescend to enrich our souls. Make us experimentally to know how good it is to wait on Thee, and for Thine own name sake give us an abundant answer of peace.

Thursday, 25th November.—Vain thoughts haunt me continually, and by them sin is brought to remembrance. In my years of utter thoughtlessness and sin, I used to promise myself much pleasure, when alone, by the indulgence or entertainment of vain thoughts. Now I feel this my way to have been my folly, separating between God and my soul. Oh that in tasting the bitterness of sin I may be taught to hate all sin, to make no league with it. Lord, may Thy enemies be henceforward my enemies, and my enemies Thine. Oh subdue them under me.

Saturday, 27th November.—Last night in prayer could not command my thoughts for one moment. Oh that such discoveries of utter weakness and depravity may lead me to prize and pant after that fulness which is treasured up in Christ. This evening I sought retirement, read 37th of

Ezekiel, and spent from 8 to 9 in prayer. I am not certain about the right of pointing our requests to one individual. I therefore could only beg if it were the Lord's will, or if He had so appointed, to send that person ; but endeavoured to plead that a pastor may be appointed after God's own heart ; asking a blessing on the means and instruments now using ; and especially, for my dear family, the bestowment of that grace, for the dispensation of which to the village it was put into the hearts of several to engage to meet at a throne of grace. Can see nothing but sin in all I do, nevertheless I dare not, and desire not, to relinquish the privilege and duty of continuing, if spared, to improve this weekly hour. It may be the Lord, whose name is gracious, will, for His own name's sake, make Himself known as the Hearer of even such prayers, by affording an answer of peace, and grace, and ability to implore the influences of the Holy Spirit in all His varied offices, to rest and abide with us for ever. Amen.

Sunday, 28th November.—Heard Dr. Gordon lecture on the Prodigal Son, Luke xv. ; afternoon, Luke xxiii. 28—“And Jesus turned and said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children”. Have been very confused all day. Can see two reasons for this—sloth, united to a careless performance of secret devotion, and a dependence on duties, which I felt somewhat satisfied with early in the week ; and this, I fear, may be one cause of my being left to myself. Oh that, like the prodigal, I may now arise, and go to my Father in Christ, and implore that I may be but counted as one of His servants.

Monday, 29th November.—It is the characteristic of the

genuine Christian, that with the mind he serves the Lord. Oh that I may get acquainted with this service, for I seem to myself as having a body without a mind. Such formality and lifelessness in all my duties.

Sunday, December.—Still favoured with precious means of grace, but cannot perceive that I grow more spiritual. Dr. Gordon read 42nd and 43rd chapters of Jeremiah, descriptive of the guilt and folly of seeking counsel, and promising to obey God, which the Jews in their distress did, while in heart they were not fully resolved to obey; and lecture from Luke xvi.—the parable of the unjust steward. Afternoon, Dr. Muir, Isaiah xxvi.—improved for the right application of affliction.

Saturday, 1st January, 1825.—Have only written once in this book all last month. The hour for sacred employment has been devoted to the perusal of Jeremiah's prophecies and Lamentations, with Scott's notes. This year I desire to commit my soul, body and spirit into the hands of Jesus; and as my first duty record the desire. Oh that it may prove sincere, and from the Lord, by its continuance and blessed effects on my thoughts, words and actions. May the Lord the Spirit begin and carry on His work in my soul, that I may know what it is to live to and for God; to have the dispositions of His children; to hate sin and every appearance of evil; to live dependent upon the blessed Saviour to change my heart, renew my rebellious will, and work in me whatever is well pleasing in His sight. I have much reason to bless and praise the Lord for great and manifold personal benefits through the past year, of the least of which I am altogether unworthy; also family and

national mercies. And O Lord, do Thou teach me to exercise repentance under a sense of personal guilt, family and national sin. O let me not go on in trespasses. Let me not think lightly of sin. Let me not deceive myself, or be a snare unto any. "Turn thou me, and I shall be turned." Amen.

Sunday, 27th February, 1825.—Have again resolved on renewing my attempts to note down the state of my mind. In the course of the few past months have read a considerable portion of the Scriptures, with Mr. Scott's notes, and several edifying smaller works, but do not perceive that my heart is made better. Free sovereign grace, my only hope ; Jesus, my only refuge.

Monday, 28th.—On every review I find a confused and irresolute temper pervades all my thoughts and actions. Plans and resolutions are abandoned by the most trivial circumstances. At the close of another month, I would desire to commit the keeping of my soul and direction of my way to our great High Priest, in watching and praying against self-pleasing, sloth and want of perseverance ; and in order to do this I would rise earlier, and endeavour after the exercise of diligence in every duty, and at night contemplate the events of the day, in order to discover error and seek amendment. Oh that I might, by the power of the Holy Spirit, surrender every faculty to be governed by every holy principle !

March 1st, Tuesday.—Agreeable to the resolution of last night, I would review this day. Oh that my heart were suitably affected, humbled and directed under the prevalence

of corruption ! Though favoured to awake early, failed to profit by it ; and yielding to sloth, the morning was, as usual, almost gone, and stamped its character on the day. My thoughts wandered, and mind seemed in a stupor all the day. In the evening, unexpectedly, had some conversation of a religious, if not altogether of a spiritual nature. Lord, lead me in Thy righteousness. Leave me not to deceive my own soul, or to deceive others.

2nd March, Wednesday.—Awoke early, but drowsiness again overtook me ; and though on my knees a little before eight, it was much later than it ought to have been. My resolutions of amendment leave me still the same—grovelling, hard-hearted, thoughtless and indolent. Yet shall I cease to resolve ? Oh no : there is no salvation unaccompanied by sanctification ; no happiness without holiness. I will therefore resolve to wait on the Lord in the use of appointed means. And though my broken resolutions swell my account, yet ceasing to strive would seal my condemnation. I will rest my hope in the covering of a Redeemer's righteousness, and resolve with the Psalmist, " In the morning to direct my prayer unto the Lord ".

3rd, Thursday.—If I should ask myself the important question, What has this day done for my soul ? the employments of the day, in part, may yield an answer ; but the thoughts and state of the heart are also included ; and, in order to my getting more acquainted and impressed with the events of every day, I now resolve, when practicable, to begin in the morning to note the exercises of it, and charge my conscience with the importance of a watchful observance of every day's conduct. And may the Lord undertake for

me, and work in me all the good pleasure of His goodness, and the work of saving faith with power.

4th, Friday.—Attention more fixed in prayer. Wrote out some passages of Scripture. Oh for more softening of heart, circumspection and diligence. Night. Brought to the close of another day, a monument of sparing mercy, often would the noting the employments of the day only tend to deceive myself, if I shall be at a future period led to ask instruction in the great concern of my soul's state at the time, from the present exercise. A formal, trifling, carnal state of mind binds my soul to the dust, so that while I ought to have been going on to perfection, I am only at laying the foundation, beseeching the Lord by His sovereign grace to enter into a saving dealing with my soul. Oh let me not deceive myself.

5th, Saturday.—Brought to the last day of another week. Have had some liftings up of soul in prayer for guidance, and grace for my own soul, and all whom I ought to bear on my mind at a throne of grace. May the Spirit from on high be poured out. Night. Joined those friends with whom I am associated in visiting L. School. Do not perceive the children improve, and could not remain at this post, if thereby any one was prevented from occupying this interesting and important means of conveying instruction to these children. May the blessed Saviour be their Teacher; and as, though destitute of the qualifications of a usually successful teacher, the Lord is pleased to work by untoward instruments in accomplishing His purposes of mercy frequently, may I seek for acceptance and success, for His own name's sake. Have been much cheered by comfortable

letters from home. How can I be sufficiently thankful? Bless the Lord, O my soul! In retiring to join those friends at a throne of grace, in behalf of the New Chapel and village where the lot of my dear family is cast, have cause of humiliation on account of formality, distraction of thought, and want of earnestness. O Lord, answer not according to the desert of any or all of us; but, for Thine own name's sake, make bare Thine holy arm; disappoint all who would oppose Thy cause; help the people by sending a pastor after Thine own mind, who will feed the flock in faithfulness, and be the honoured instrument in Thy hand of making us wise unto salvation, through the knowledge of a crucified Saviour.

Sunday, 6th.—My petitions this morning are for the outpouring of the Spirit on pastors, people, families, individuals, and especially that my own soul may be made a partaker of His saving benefits. My defence is of God, the Saviour. Lord, hear, accept and bless for Thy mercy's sake. At Hope Park Chapel. Heard Mr. Court preach from these words, "So fight I, not as one that beateth the air," applied to the believer's warfare with sin, the world, and Satan. Afternoon, Dr. Muir, 1 Peter iv. 1-2. Most of the day have been in a very guilty formal state. The sins of my holy things are more than sufficient to condemn me. Lord, undertake for me. Pardon mine iniquity, for it is very great. Create faith in my soul. Strengthen the resolutions of last Sabbath, and fit me for the discharge of every duty of this week.

7th, Monday.—Had more liberty in prayer this morning; and the events and employments of the Sabbath supply

much food for thought and prayer. Heard of a dear friend, who has been much in the school of affliction ; but hitherto it has failed to convince her effectually of the vanity and folly of choosing the world for her portion. Oh may the Lord yet visit her, and raise her a monument to the glory of His grace. Next went in search of a teacher for a village school. Have felt my great need of Divine direction in this matter, that it may turn to the glory of God by the spiritual profiting of these children. Have been at the monthly prayer meeting. Dr. Gordon. Subject assigned for the address was, The influence of prayer in accomplishing the great object of missionary exertions—Daniel ix. 3. “I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” The preceding and latter part of the chapter point out the object of the prophet’s prayer—viz., prosperity of the church. A luminous description of Daniel, whose situation, reliance on the promise made in Jeremiah, &c., might seem to leave no place for prayer. The causes of his resorting to this means threefold. 1st. His own inability to effect his wishes for his people ; and knowledge of their agreeableness to the omnipotent will of his God, being in union with the divine promise, the period for accomplishing which was at hand ; and, 3rd, the appointment of it, as a means to be used in accomplishing the divine purpose. Concluded by considering the high place this spiritual exercise holds in the agency employed. The essence of prayer rested in the state of the mind, in the ardour of its desires, and their conformity to the will of God.

8th, Tuesday.—The commencement of another day. But how dead and insensible has my heart been in

prayer. Lord, make me watchful and circumspect. Leave me not to myself for one moment. Joined a dear friend, with whom I went to a meeting for the benefit of the Irish. Was in a very listless state during great part of the meeting. Knew it, but felt no disposition to endeavour to rouse myself from this sinful indifference to the affecting statements and eloquent appeals made in behalf of these interesting people. The wish of an enraged stranger to speak in reply to Mr. Unwick excited a change of feeling in the assembly, which was very large; and the circumstance brought Mr. U. again to pour out a torrent of eloquence, which completely disarmed the stranger of all self-possession; who was ultimately called to order, and the meeting closed. But oh that I could be suitably affected by the great benefit I enjoy, and remember, "To whom much is given, of them much will be required". And if one unrestrained individual has thus ventured to express himself, what may the countenance of numbers produce? May the time soon come when all shall know the Lord.

Wednesday, 9th.—Perceive much cause for adoring gratitude, but have to lament and be ashamed at the infinite distance my warmest affections are from what becomes my circumstances. May the Holy Spirit quicken my dead soul. This evening have agreed with a teacher for Monifieth. This matter has interested me. Knowing the great want of such a woman as this for the benevolent and pious family at whose request my enquiries have been engaged, and feeling my inability to occupy the difficult situation of acting for others in a most important matter, I trust we have all been seeking to honour the Lord; and that, for His own name's sake, He will pass by our sins and shortcomings, and

graciously fulfil the promise, in bestowing a rich blessing upon His handmaid, by honouring her to win the souls of the children, who shall be committed to her tuition, to the love and obedience of the truth, as it is in Jesus.

10th, Thursday.—Oh for the renewing and quickening influence of the promised Spirit, teaching me what to pray for as I ought, and animating my every faculty for the discharge of duty. Evening. Have had great opportunities for instruction this day. Dr. Gordon preached from 2nd Kings v. 1-8—the Israelitish captive maid. Introductory to the immediate subject of discourse, it was shown from the history of the Lord's people, as recorded in the Scriptures, that God, as it were, identified their prosperity with the manifestation of His own glory, and vindication of His sovereignty; particularly illustrated in Moses pleading with God, and the aggravated guilt with which they were chargeable who had such honour put upon them, yet rebelled against God, and thereby gave His enemies cause to blaspheme. The text illustrated its improvement. The most obscure situation does not exclude the possibility of usefulness. The duty enforced of education from the probability of this little maid being instructed in childhood. Its application to the present occasion of promoting religious instruction of the poor. Much is in my mind suggested by the subject, but I cannot record it. Oh that it may be recorded in my heart, and bring forth fruit in holy life. Evening. Heard Dr. Muir in Lady Glenorchy's—Job xxix. 2-3, "Oh that I were as in months past, as in the days when God preserved me; when His candle shined upon my head". I feared drowsiness before going to church, but think I never almost was more alive in hearing the Word. Wandering

thoughts distressed me in prayer. Endeavoured to cast my soul on the blessed Saviour as my refuge, and had much sweetness, and felt that I could witness in sincerity that the pleasures the world offers are indeed husks. May the Lord be my portion, my joy, my all.

11th, Friday.—This morning have been imploring wisdom, ability, and discretion, that by divine grace I may discharge the duties of this day in some measure consistently with the high character of a professed believer. Oh for power to believe aright. Lord, increase my faith. Cold and lifeless all the day, which has been spent in writing. Am very guilty in trifling with time. This day have appeared employed, but not diligent. Thus, half my anticipated work in the morning is not finished at night. How enslaved am I to moods, and swayed by present feeling! It is of the Lord's mercies that I am not consumed. O Lord, make me willing to cleave unto Thee with full purpose of heart. Work faith in my soul, that I may repair habitually to that fountain, in which all fulness dwells.

12th, Saturday.—In attending the class entrusted to my superintendence on this day of the week, was much perplexed with the children's absolute indifference, or worse, while repeating the most solemn truths concerning the punishment of sin, and our universal depravity by it. Obtained some ability to simplify my conversation, and was favoured with the seeming attention of some of them, whom I urged to pray for a new heart, and the Holy Spirit's influence, with more importunity than they had ever solicited anything from their earthly parents. On returning home, felt the necessity of pressing upon myself the same duty I

had recommended, fell on my knees, but alas ! instead of growing warm in devotion, the moment I rose, my mind was again cold, insensible. Heard Mr. Gray preach, 14th Psalm, 2, 3, on the universal corruption of our nature. The necessity of every individual being convinced of sin, and brought to the exercise of personal repentance, and faith in the blessed Saviour. May this precious grace be wrought in my heart and life, by the Almighty operation of the Holy Spirit. Now I would record for my future instruction the long suffering of God toward me. My solemn vows, promises, engagements, and holy duties rank on the side of my soul's accusers. Unable to purchase the Divine favour, or vindicate one action of my life ; weighed in the balance of a just and holy God, I desire this night to cast my soul, body, and spirit anew upon the only Saviour, and implore that mercy to pardon, and grace to help, which I so greatly need, and the preparation of the heart for a profitable renewal of my solemn engagements to be the Lord's at His table.

13th, Sunday.—This day have again been permitted to approach a communion table, and again been invited, and I trust really have come to the only Refuge of sinners. It was the occasional communion at Lady Glenorchy's, and surely the Lord condescended to be there. A most desirable appearance of propriety and devotion mark the dispensation of ordinances in that chapel. Dr. Jones' text, Isaiah lxi. 1, " The Spirit of the Lord is upon me, because he hath anointed me. . . Verse 3rd, To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the

planting of the Lord, that he might be glorified." Dr. Dickson, Dr. Wright, and Mr. Brown, who also preached in the evening, assisted. Christ was freely offered. It was this I needed. My soul, body, and spirit I endeavoured to cast upon Him, and had some liberty, and more than usual freedom of mind, especially during the communion services. My soul was lifted up for my fellow communicants also. The evening, John vi. 57, "He that eateth me even he shall live by me," was a most excellent exercise. 1st, The nature of that life obtained by eating, or believing on Christ. It is spiritual life. The necessary effect of this new life is, 2nd, Holiness or grace. 3rd, Growth in grace. 4th, Comfort. 5th, Eternal life. Oh that this day may mark a new era in my existence. May the Lord hear my feeble cry. May I be indeed crucified with Him unto sin, and rise with Him to a new life, and henceforth live a life of faith. Let me not grieve the Holy Spirit, nor quench His promised influence.

14th, Monday.—Have this day enjoyed unusual peace. Had some enlargement in secret prayer in the morning. Was occupied part of the day in writing to my name daughter, who is considered in a dangerous state of health, and oppressed with a sense of guilt. Have felt my inability for the duty of writing, though desirous to do it. May the Lord pardon my sin in this attempt to sympathize with the afflicted, and direct my fellow-sinner to the only Refuge. Afternoon.—Spent some time with a woman who is learning to read. She appears to have a conviction of her sinful state, but is very ignorant. She is under a great desire to read the Bible for herself. I read to her the first part of John, 3rd chapter, which she had often heard, but did not understand, and never could get anyone to tell her what

being born again meant. May the Holy Spirit teach her experimentally to know this great truth. Have reason to be humbled at my shortcoming in every duty, and especially to mourn over unguarded speech.

15th, Tuesday.—Find there is an evil with which I frequently am chargeable, discerning and condemning that in others which I am not self-denied and watchful to resist in my own conduct. Especially do I feel this in conversation. May I henceforth be more careful to check a censorious spirit, a harsh conclusion, and every approach to ensnaring words in myself, than to catch the errors of others.

16th, Wednesday.—This day is to be marked as having been cheered in by the intelligence of happy issue of the troubles of a Christian family; and more especially, of a remarkable interposition of divine power, in arresting a gay relation in her career of folly. Oh, that I may profit by what I have this day heard of the goodness of a redeeming God, and earnestly seek to have more of the spirit and character of genuine Christianity, and that I may in every particular be guided in the concern of my dear Christian friends. In this case, more particularly, would I renew my supplication to the Hearer of prayer for wisdom and every needful grace. Undertake for me, blessed Lord, Who alone “can have compassion on the ignorant, and them that are out of the way”.

17th, Thursday.—Began a letter at the request of my now enquiring friend, a work to which I am altogether inadequate. Endeavoured to commit her case to God in prayer, and ask direction for myself. Oh that I am so

little affected with eternal realities. From this proceeds my want of progress, and my lukewarmness in the spiritual welfare of my family, friends, countrymen, and brethren of mankind. Lord, work in me a tender conscience, a sympathizing heart, a gracious disposition.

18th, Friday.—Finished and despatched my letter early in the day. Did not perceive its deficiencies till after it was gone. Many particulars have since occurred to my mind as useful suggestions, and some of what I said appeared susceptible of misinterpretation. Lord, into Thy hands would I commit all. Let not my sin cleave to the feeble attempts to do Thy will. This has been a day of unaccountable—; because I see not any just ground of satisfaction. May I not deceive myself or others, but cleave more closely to the Lord in every new instance of His goodness and mercy toward me.

19th, Saturday.—I had, notwithstanding my sinful indulgence of sloth, some liberty in prayer after I rose, in pleading for a blessing on the school, and committing my way to God. But how careless do I grow! Had some sweet and I trust profitable conversation with an experienced friend, on the danger of encouraging by our conduct those who are dear to us, to make a false profession of religion. Oh that I might cultivate the friendship of those who live near to God. Their conversation I feel powerful and edifying. Contrary to my resolution, I formed an engagement for this evening, and have cause to mourn over my own spirit, and unwatchful conversation. Returned home in time to allow of my joining at a throne of grace, those who have engaged to ask a blessing on the

church and village where my dear family is placed, but had not the spirit of prayer. Oh deliver from hypocrisy and self-deceit.

20th, Sunday.—Deadness and soul besetting sin. Heard Dr. Muir lecture, 12th Hebrews. "See that ye refuse not Him that speaketh," (v. 25th) to the end. The whole a faithful and interesting exercise. In the afternoon, Dr. Gordon, Isaiah, x. 13. "By the strength of my hand have I done it, and by my wisdom; for I am prudent." To whom this passage primarily referred. Sennacherib. A variety of characters, who, however, far from acknowledging or professing the atheism of the text, yet in them it is practically realized. 1st. Those whose schemes and satisfaction were confined to earthly objects. 2nd. Those of high intellectual endowments, and generous philanthropists.

21st, Monday.—My soul cleaves to the dust. Carnal thoughts, principles and affections appear the elements in which I live. Lord, quicken me according to Thy Word.

22nd, Tuesday.—My sluggish disposition of mind prevails. Oh, that I may see, and be more deeply affected by every view of the fatal effects of sin, and with the Psalmist may I cry, "O Lord, lighten mine eyes, lest I sleep the sleep of death".

23rd, Wednesday.—In the derangement of my own plan of spending the day had a discovery of my own spirit and temper. Could not afterwards avoid admiring the preferable plan that was appointed, and in fulfilling which I felt more pleasure than had I done otherwise. Oh, when shall I

begin to be teachable, humble, and self-denied. Lord, **make me such as Thou wouldst have me to be.**

24th, Thursday.—Am sensibly grown unwatchful and careless of indulging vain thoughts, less attentive when reading the Scriptures, and less careful in privately reading them at stated seasons. May the Lord stir up the things that are ready to die, and not suffer me to deceive my soul, or prove a stumbling block in the way of others.

25th, Friday.—Spent great part of the day in writing. Vain and unseasonable thoughts have this evening prevailed excessively in prayer. I endeavoured to take refuge in Christ, to put my soul anew into His hands, and plead an interest in his covenanted work, yet am not suitably affected. O Lord, deal with me as Thou seest best for Thy glory, and my soul's good.

26th, Saturday.—This day has been chiefly employed in intercourse with my fellow-sinners, but alas! where is the savour of Christ, which I ought to aim at continually bearing about! In the school I felt so discouraged and unfit to gain the children's attention, and interest them, or reach their understandings, that I thought I ought certainly to give up; yet it is not like the perseverance the Scriptures enjoin. Resolve to seek preparation, and the Divine blessing for that day, every day of the week, which I have too much neglected. Have been less distracted in prayer this evening; and was enabled with some earnestness to seek the Divine favour to rest upon the new Chapel; a faithful minister to fill the pulpit; an abundant blessing upon every means of grace that is, or may be employed;

the spirit of grace and supplication to be poured out ; and converting grace bestowed upon every family and individual in the village, especially my dear family. May the Lord for His own name's sake grant, according to the exceeding riches of His grace in Christ Jesus, an answer in peace.

27th, Sunday.—Sinful sloth limited the period of secret prayer this morning, and had its influence in confusing every exercise of this blessed day. Heard Dr. Muir all day. He lectured on four first verses of 13th chapter of Hebrews, including the conclusion of the preceding chapter ; comprising a summary of the inseparably conjoined Christian duties necessarily flowing from the Apostle's doctrine. 1st. Devotional exercises implied in reverently serving God. 2nd. Love to our brethren, kindred, country, the whole species. 3rd. Duty to ourselves, in sedulously cultivating purity of heart and life. Sermon, Romans xii. 2. "Be not conformed to the world." How many and aggravated are the sins of my holy things ! Vain thoughts would hardly be excluded. This is an evil that greatly besets me, and on this day I am more sensible of its prevalence. Have endeavoured with the Psalmist to say, "Thou art my Lord".

28th, Monday.—More particularly have I felt this day what I have frequent cause to lament, my neglect of, or want of knowing how to set about having a conversation becoming the Gospel, especially in domestic intercourse. What a barrenness of edifying discourse ! I am so ignorant and stupid, that I am by conscience induced to be silent, and when otherwise, I can talk of nothing but the things of time, and sensible objects. Lord, make me a new heart, and let my mouth no more transgress.

29th, Tuesday.—Rose before seven. Desired I might never rise later. Had good opportunity for watching, and ejaculatory prayer, all the forenoon, while at work. This I was awfully negligent of, and this night in prayer have been upon my knees, but wandering in thought, and in such a state of mind as may cover me with shame and remorse. Turn me, O Lord, and I shall yet be turned ; wash me, and I shall yet be made clean.

30th, Wednesday.—Had opportunity of witnessing the application of time and talents to the benefit of youth, in a laborious persevering course of school attendance. It is ground for great humiliation, yet animates and quickens my desires, when privileged to behold the light of Christian profession shining forth in the consistent and zealous conduct of its possessor. Oh to be transformed into the image of the Lord Jesus, who alone is my Hope and Refuge.

31st, Thursday.—This day has been chiefly spent with the Lord's people, and among sacred things. Yet, alas ! my soul is carnal ; it cleaves to the dust. I cannot be out of my station, or in crowds, without having my mind in confusion. Breakfasted from home. Had some edifying conversation with a Christian friend, who took me to the examination of Leith School, where was much to interest, excite feelings of adoring gratitude, and fill the mind with the importance of salvation ; yet was unstead and undevout. Swallowed dinner, and hastened to meet some poor people learning to read. Here I found comfort. Unexpectedly there were only two. They are extremely ignorant, but the hope that they indeed desire to know the way of salvation was strengthened. Oh that I may feel this a burden before

the Lord, who teacheth savingly, and with whom nothing is impossible.

April 1st, Friday.—A new month has begun. Oh that I might begin to live a new and spiritual life !

2nd, Saturday.—What shall I render unto the Lord for all His benefits, may well be the language of my soul. In addition to the daily mercies of which I am made a recipient, this evening, just as I was entering my room for the purpose of joining at a throne of grace those who have agreed to intercede for a blessing on the Ferry Chapel, I was arrested by the arrival of letters from home, intimating the continuance of faithful Mr. P. in the Cowgate, an unexpected visit of Mr. Russel, and the expected struggle for the rights of the Ferry Chapel, in all which I can see much cause for adoring gratitude, good encouragement to hope that the Lord is yet waiting to be gracious to us, and is about to make bare His arm, in answer to the unworthy prayers of those into whose hearts it has been put to feel concern for the prosperity of Zion in that quarter : while the cloud that hangs over our little chapel, the fear of designing men, &c., call for renewed application to the sovereign Disposer of all events, for His gracious interposition. May our trust be in the Lord.

3rd, Sunday.—Heard Dr. Muir in the forenoon. Lecture, Hebrews xiii. 7, 9. Felt no application of the subject. Was dead, and my thoughts wandered. During the interval was peevish, and returned to church in great measure unaffected by my case. Text, James i. 27. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and

widows in their affliction, and to keep himself unspotted from the world"—explaining the consistency of the Apostle Paul's doctrine with this epistle, and the text, as exhibiting the fruit of saving faith, a principle wrought in the soul by the holy spirit testifying to the inefficacy of either, when separated from the other : and whatever men might call the performance of external duties, as to a ground of confidence toward God, it is not religion ; it is not morality ; it is not divine ; but of the earth.

4th, Monday.—Have not been idle, yet have I done anything as to the Lord ? Alas, how unable, and backward, even when conscience tells me of my utter helplessness in myself to act for one moment ; yet to refuse to lift up my soul ! This day, unexpectedly, met with a young Christian. May I not put a snare in her way by my inconsistency. She is to breakfast with me. Oh may the Lord bless our meeting together on the morrow, and enable us to have our intercourse as becometh candidates for immortality.

Tuesday, 5th.—Spent all the morning with the friends I expected, but did not watch in conversation, and speak of the precious Saviour, as I had previously purposed. May I be humbled under a sense of my guilt in this day's intercourse.

6th, Wednesday.—The last night I thought of spending in prayer for the Divine blessing upon the Ferry Chapel, and committing the intended arrangements, expected to be settled this day, for its future management. Experienced some liberty in endeavouring to seek the divine interposition. Oh that the Lord, in unspeakable mercy, may not let my

sin hinder His blessing, nor be wroth against my prayer, if indeed my attempts to call upon the Lord are agreeable to the mind of the Spirit, without Whom we know not what to pray for as we ought. Fatigue and drowsiness overcame me, and I lay down to sleep. Spent the early part of the day in writing, and then went to see a Christian friend, with whom I conversed an hour or two. She is much exercised. Oh that such intercourse may excite more earnest desires after that supernatural softening of heart, so essential to the genuine exercise of saving faith.

7th, Thursday.—Have for some time been allowing myself to be very negligent of committing to memory, or endeavouring to think of Scriptures. In this particular I have fearfully declined. In the evening of this day was led to talk to a poor woman about the amazing love of God, manifested in sending His Son to save sinners. May my own soul be penetrated with this subject.

8th, Friday.—My heart is so little affected with the things which are unseen, but which are eternal, that it makes me often think, Has any real change been effected in me by divine grace, or am I a hypocrite? Lord, put me among thy children. Let me have nothing, however earnestly I may desire it, or grieve the loss of it, which would keep me at a distance from thee.

9th, Saturday.—Under the conviction of great insensibility to the evil of sin, have been asking soul-affecting views of personal, family and national guilt, for producing which I have had abundant means; but it is the Lord, the Spirit, applying these discoveries, that will at all affect my heart and conscience aright.

10th, Sunday.—Have been this day surprized by the exact appropriateness of the subjects of discourse to the subject noted last night. In Mr. Paxton's, Jonah i. 6, "What meanest thou, O sleeper? Arise, call upon thy God"—introducing the more immediate consideration of the passage by a luminous view of the conduct and character of God, contrasted with the conduct and character of His servant Jonah. The preacher proceeded to apply the subject to our national profession of religion, viewing, 1st, The connection existing between sin and security. 2nd, The danger of such a state of security—our present declension. 3rd, The means of recovery, by calling upon God, as He is revealed in Christ Jesus. 4th, The duty of repentance, urged by various motives. 1st, For God's sake. 2nd, For the sake of Christ. 3rd, For our own sake. 4th, For the sake of posterity. Afternoon.—Mr. Purvis in Lady Glenorchy's. Luke xxii. 54, "And Peter followed afar off". The text was separated from its connection, and applied to Christians of the present day, and especially to us who heard the discourse. The case of those who followed Christ afar off. The coldness of their affections. The origin of declension usually, a self-righteous spirit, beginning with neglect of duty in the closet; fear of domestic trials; professed love of peace; and motives of worldly prudence. The injury done to religion by thus following Christ—Its ingratitude; its danger. The discourse was impressive and practical throughout, and closed with an exhortation to cleave to Christ; to withdraw from the dangerous situation of those who remained on the confines of His kingdom; and never rest till we reached Mount Calvary, and took our stand at the foot of the cross. Oh, may this be my privilege. Amen.

11th, Monday.—The verses read this morning were 22nd Psalm, and the sufferings endured by the primitive Christians from the heathen world. These sad effects of sin, in the sufferings of the great Emmanuel and His people, seemed fitted to affect my heart, and afford profitable meditation, in connection with the subjects of the discourses heard yesterday. Every attempt at meditation proves me yet a stranger to the important Christian exercise. May I awake from the mental lethargy, and strive and pray.

13th, Wednesday.—How easy do I find it to talk of dependence, the wisdom and necessity of a simple committal of soul and body to God our Saviour, to be, to do and suffer according to His will ! My understanding assents, but my heart is unaffected. O Lord, fulfil in me abundantly Thy gracious promise of a new heart, a heart of flesh, a clean heart !

15th, Friday.—Spent the day very pleasantly, but I fear in a formal manner. My besetting sin overcame me for a time, yet had more liberty in morning prayer than of late. Was all forenoon occupied at my work, and in reading Augustine's Confessions, with which I get interested. Oh, that I may turn the self-acquaintance of this holy man to edification, that I may know sin only to hate it, and seek the abundant experience of that sanctifying grace with which he was so highly favoured.

16th, Saturday.—This day is the anniversary of my birth, which I had intended to be commemorated by greater diligence and devotion than other days. Oh when shall I arise and shake myself ! When shall my deceitful heart no

longer prevail in taking my sloth with good intentions ! In the morning was enabled to plead that if I was yet a stranger to regenerating grace, this day of my natural birth might be distinguished by the birth of my soul, and, that whatever was the real state of my soul, I might no longer follow Jesus afar off, neither have anything, however ardently desired, that would hinder a work of grace in my soul. Who can estimate the value of an immortal soul ? He who has paid the price of its redemption. Lord, open my blind eyes. Create faith in me. Be thou my Saviour, Portion, All !

17th, Sunday.—Sinful sleep prevented my rising early, an evil, the fruits of which when indulged in, I usually reap in a carnal, comfortless discharge of the duties of the day.

Heard Dr. Muir. Forenoon—I. Corinthians xi. 26, “As often as ye eat this bread and drink this cup ye do show the Lord’s death till he come.” The excuses usually made by such as absent themselves from the sacramental table considered ; ignorance, want of goodness, and being too sinful : improved for the purposes of self-examination to members of the visible church. Afternoon—84th Psalm, 7th verse. “They go from strength to strength ; every one of them in Zion appeareth before God.”

20th, Wednesday.—I have partly abstained from the duty of expressing some thought or occurrence these two past nights, from a consciousness of having nothing but what I have often expressed of my own deadness and depravity to notice. Nothing affects me ! Omnipotent grace is alone sufficient. When on my knees my heart has been filled with vain or unreasonable thoughts. If this evil is increased in answer to my petition for soul-affecting views of my own

guilt, may I not aggravate my sin by disregarding or yielding to the evils of my heart and life, but resort to the only source of cure, and study by ejaculatory prayer, to be continually putting my soul and all its concerns into the hands of the great Intercessor.

May 5th, Thursday.—Have, for two weeks, yielded to the desire of profiting by a collection of Scripture promises, in a volume which I must soon return, and employed my seasons of retirement chiefly in copying them. This has been a day professedly for humiliation, previous to the Sacrament on Sabbath. At church all day. Dr. Muir introduced the public exercises of the day by a most appropriate prayer. I felt it just what I needed, and hoped my fearful insensibility of mind was to melt under the influence of the Holy Spirit, so markedly implored. But the preacher, calling upon us to repent, was heard by me as one altogether unconcerned in the call. In the afternoon heard Mr. Ker of Polmont on these words, “Pray without ceasing”. Oh, may the Lord the Spirit guide us all into an experimental acquaintance with the important exhortation, and be, in each of us, a Spirit of grace and supplication.

6th, Friday.—This day chiefly occupied in writing. In the multitude of my thoughts the approaching season was not long absent, but it has been as a thought passing, not long entertained. I am resolved to go seeking, yet am not busied in getting affected with the pressing wants of my case. O Lord, condescend to open my blind eyes, to stay my foolish heart, in contemplating the exceeding greatness of my disease and destitution, and give me to sympathize with, and feel for others.

8th, Sunday.—Rose before six. Had some liberty in committing the solemn exercises of the day to the grace of Christ, and cast myself, all unworthy as I am, upon His compassion, in venturing to renew my covenant engagements to be His, at His table. Was little affected by the precious things exhibited for believing contemplation, in the reconciliation of all things in Christ, in whom all fulness dwells. Colossians i. 19-20. At the table of the Lord was barely able to express some breathings of desire to stand at the foot of the cross; to sit, like Mary, at Jesus' feet, and obtain deliverance from besetting sins; and, with the salvation of my own soul, my desires were drawn out for family, fellow-worshippers, kindred, and country's salvation. Almost immediately fell into an awfully insensible state of mind, which continued throughout the day. When the service was finished, I felt completely exhausted. Resolved on going to another church in the evening, and my thoughts went after the church's petition, Canticles i. 7, "Tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy flocks to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions." Mr. Smith's text—Joshua xxiv. 15, "As for me and my house, we will serve the Lord". My spirit was greatly refreshed, and I thought, surely I have been brought to where Christ feeds His flock. Oh may my soul wait on the Lord.

Monday, 9th.—On this day of thanksgiving my heart has already become treacherous. Rose at five. Hoped that my desires for deliverance from sloth and sinful sleep were now to be graciously answered, though my practice had hitherto belied the petition. Lightness and levity of mind have prevailed, and with humiliating insensibility did I listen

to the solemn event announced in Mr. M'Farlane's text, Revelation i. 7, "Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him. Even so. Amen."

10th, Tuesday.—Rose soon after six. Have felt the important necessity of having the Divine blessing in the smallest matters, and that no circumstance is too trivial to require the aid of heavenly power, yet with continued inconsistency, I am unwilling to prayer. Lord, pour out upon me the spirit of prayer.

Sunday, 15th.—Have been all the week in a very carnal, careless state of mind, and have reason to fear the solemnities of a communion season have had no quickening effect. I seem to be one whom nothing will move. This day I have had the gospel preached, yet it is the arm of omnipotent grace that is alone sufficient to subdue my heart. Dr. Muir lectured, I. Peter i. 3-13—in which he considered the practical results which ought to follow a profitable sacramental occasion ; and in order to these effects, it was necessary to have the understanding intensely engaged in pursuit of this object ; the heart governed, and sobriety in all temporal things sedulously cultivated. The subject was considered in three divisions. 1st, The nature of the heavenly inheritance ; 2nd, He who has purchased it ; and 3rd, The attraction it has had for the enquiries of the wise and good among men and angels. Afternoon.—Ephesians vi. 11. Putting on the whole armour of God. Faith, practice and prayer were exhibited in their inseparable connection.

Wednesday, 18th.—Nothing seems to move me, though conscious of increased insensibility to eternal things, especially as to my personal interest in or concern about salvation; yet unaffected at the danger of my state. O, thou that art found of them that sought thee not, seek and find thy rebellious creature. Deal with me as Thou wilt, but oh, glorify the riches of Thine almighty grace, by stamping Thine image on my soul.

19th.—Endeavoured to commit my way to the Lord in the morning. A Christian friend, in reply to some merely curious enquiries, referred me to the efficacy of prayer in obtaining a blessing, instead of judgments, in the days that are to come. This is what I need, what I neglect. I talk about religion, but oh, how do I fail to wait upon the Lord. When I imagine few demands upon me, indolence and sloth obtain an easy victory. When excited to activity, in the sense of more numerous claims upon my time, I am confused and prayerless. Create faith in my soul. Save me, for Thy mercy's sake.

Sunday, 22nd May.—Have been more or less occupied all the last week in arranging a very important concern, the sending a teacher to Monifieth. I fear I have not been duly sensible of my responsibility in undertaking this work, or suitably affected by the possible consequence of being deceived. It is difficult to act for others. It is an affecting thought, that under the professed design of being instrumental in spreading the knowledge of revealed truth, I may be putting a snare in the way of all parties. O Lord, let not my sin cleave to this work, committed in some measure to me. If I have unwittingly deceived others, if I have too much

yielded judgment and ability, to the single excellence of this woman being one of Thine adopted children, I beseech Thee, honour Thy gracious work. Manifest its power, efficacy, and sufficiency, by its blessed fruits in her own soul, and those entrusted to her. Give her favour in the eyes of those among whom she, in Thy providence, is destined to go to-morrow. Stand by her, and leave her not to herself for one moment.

This is the season of the General Assembly. We have strangers all day. Forenoon—John xv. 8, “In this is my Father glorified that ye bear much fruit.” Afternoon—“If any man will be my disciple, let him deny himself, and take up his cross, and follow me.”

Monday, 23rd.—I would enquire, What has this day done for me? It seems to have passed as a dream out of mind. After morning prayer, read 36th Psalm, and resolved to have it in mind throughout the day. When at work, read it again, and thought it was impressed on my memory. Vain imaginations took possession, and a trifling state of mind has been my case all the day. Many are the causes to which the evils of my heart and life may be traced; but the indulgence of some corruptions, I would record for my future warning. A wilful ignorance of my own heart, vain, lifeless, indolent state of mind; unnecessary trifling conversation; unwatchfulness; and neglect of ejaculatory prayer.

Tuesday, 24th.—Was somewhat disconcerted to have a request made me by a friend, which it was not in my power to grant. My thoughts were that my only alternative might be construed into an argument against my profession of religion, and injure religion itself. May divine grace prevent any

evil consequence of my doings at any time, and sanctify to me every event of life.

25th, Wednesday.—"Dead in trespasses and sins," is my nature, and must continue so except as Sovereign grace, and omnipotent power will renew and quicken. To this grace and power I desire to be eternally indebted. This evening, what subject do I find of humiliation in the wandering of my thoughts continually on vanity, and the carnality of mind in which the day has passed, that might have brought my soul on the wings of meditation to new discoveries of the beauties of holiness, and longing desires after sanctification and communion with my redeeming God, by a vigilant employment of my thoughts, while seated at work.

26th, Thursday.—Had more than usual liberty in prayer, especially over the verses for the day, in the morning. Unexpectedly, spent great part of the day at the General Assembly, when much was said of laws and literature, but Christ and His Word were little noticed. On coming home, had interesting letters from my sisters; the one encouraging, as showing the Lord's people silently striving by waiting upon the Lord, and using the means for the spread of the Gospel among ourselves; the other giving an account of a father of a young family under very deep conviction. Oh may it be the Spirit of God using the law as a schoolmaster to bring him to Christ; unto whom, may he speedily be enabled to commit his wounded spirit, as the only physician.

27th, Friday.—If I cannot record the Lord's gracious dealing with my soul, yet for my humiliation, warning and

encouragement to seek His face continually, let me record my own shame, and the long suffering of my God ; and may my daily practice be to transcribe the dominant corruption of my mind and conduct in the course of the day. My manners have been unchristian, my temper peevish.

28th, Saturday.—Though less conscious of the actings of temper than yesterday, my state of mind has been no better. Carelessness, forgetfulness of God, unguarded speech ; and the bitter consequence of sin, an indisposition for duty, characterize the past day. The period for weekly prayer was well over ere I was aware, and when I got upon my knees, my heart accused me, my thoughts wandered, I could not pray ! O, it is of the Lord's mercies that I am not consumed.

Sunday, 29th.—Forenoon, heard Mr. Anderson of Kippen. 2nd Timothy i. 10, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." Afternoon, Dr. Gordon. Isaiah lv. 8-9, "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Applied those words as referring to our conception of the Divine character and work, and as altogether different from the free offer of salvation to all who will accept it. 1st, The love of God in thus thinking of sinners ; and 3rd, The forbearance of God in making no limitation in point of time. In the evening at Miss K.'s school, and enjoyed the simple statement of man's ruined state, and the change necessary

in order to being made capable of entering heaven, delivered by a plain pious person, more than the other exercises of the day. I feel that my soul may be aptly compared to a sickly stomach, or vitiated palate.

Monday, 30th.—I have this day read accounts of how the Lord is manifesting His power and grace in heathen lands, and have had presented to my mind the effects of true and lively faith in Christ Jesus : also the distress endured by the genuine Christian in seasons of darkness and unbelief. Of all this my belief is firm, my understanding is convinced, and I think it agreeable to Scripture ; but as to my own soul, there is a want of application, a deadness that puts away the right earnest endeavour after personal salvation. O Lord, suffer me not to remain Thine enemy. Teach me to wait on Thee. Save me. Sanctify me wholly. Amen.

Tuesday, 31st.—Was at the meeting of the Scottish Missionary Society. Among much interesting, deeply affecting, and devout statements, the immense value of one soul's salvation was pathetically contemplated. But do I really feel the soul to be exceeding precious ? Alas, when I try the honest test for me, what is the issue ? Am I seeking to work out my own salvation with fear and trembling, waiting upon the Lord to work in me, both to will and to do of His good pleasure ? Am I counting it the chief business of my life, and am I taught thence to be deeply concerned for the salvation of my fellow-sinners ?

Wednesday, 1st June.—Oh, what an issue do the enquiries of the past night come to ! I am cleaving to the dust, formal and backward to duty. Deadness and darkness

of mind accompany me wherever I turn, and shall I be content to remain in unbelief? Shall I be satisfied to drag on through life in a state of careless uncertainty! Shall I venture to delay one moment, to cast my soul, body and spirit upon the free and sovereign grace of a redeeming God? Awake, my soul, and call upon thy God. Turn me, even now, O Lord, and I shall be turned; draw me, and I will run after Thee. And, O grant that the commencement of a new month may be the beginning of Spiritual life to my precious and immortal soul!

Thursday, 2nd.—Besetting sin overcame me. Renewed my petition for soul affecting views of personal, family, and national sins. Heard Mr. Macdonald preach the anniversary sermon before the Society for promoting Christian Knowledge. Romans iii. 21, "For the righteousness of God without the law is manifested, being witnessed by the law and the prophets". In which were many precious truths, impressively urged upon our attention, respecting the way of a sinner's justification before a righteous God. 1st, The righteousness provided by God, even his own righteousness. 2nd, Offered to all, if they will only believe. Here the sinner was stripped of every refuge. 3rd, It is upon all them that believe, as a covering.

Spent some time this evening with a Christian friend, who is deeply experienced in spiritual exercises. Oh that I may not turn such precious benefits to my own destruction, but have them blessed to my soul's good.

3rd, Friday.—Oh to be under the constraining influences of the love of Christ. Then right motives and right ends would animate every duty. It is from the want of a realiz-

ing faith that my duties are performed with reluctance, and pushed through, as it were, and thus become very sinful. This I have felt to be the case this day, in accomplishing some visits to the poor.

4th, Saturday.—The resolution of the morning was formed to watch against tongue sins, Psalm xxxix. 1. This evening would I record my aggravated sin in unguarded expressions touching Dr. M., and those he employs to officiate for him ; that I may humble myself because of these things. The holy Apostle confessed his having erred, when he spake against a wicked High Priest, ignorant of his office !

5th, Sunday.—Great and precious privileges have been bestowed upon me this day. Oh that I may have the sanctified use of them. Heard Dr. Muir all day. Lecture —13th Hebrews, 10-16 verses. The salvation accomplished by the sacrifice of Christ is a perfect work, and does not admit of any human actions having any part in the sinner's acceptance with God. Doing good, and endeavouring to communicate are, however, the necessary results of a participation in the work of salvation through faith in Jesus Christ. Sermon, 2 Kings iv. 25-26 verses, which formed an excellent application of the forenoon subject. The case of the Shunamite being viewed as illustrative of the happy effects of genuine piety in seasons of prosperity as well as adversity ; and the false and dangerous notion of religion, entertained by those who refer religion and its benefits to seasons of trouble and adversity alone. The Shunamite's piety shown in prosperity by her generosity to the man of God ; contentment with her lot ; and disinterestedness. Her resignation in adversity. "It is well !" In the evening

attended a school, where I unexpectedly obtained some new ideas illustrative of the Shorter Catechism.

6th, Monday.—May I never cease entreating the Lord, for His own name's sake, to keep me from a state of dangerous formality ; that I may not only assent to, but feel those great things which concern my spiritual and eternal state.

8th.—Circumstances render it more convenient for the present to use this book in the morning. Yesterday was spent at work, and in reading. Many particulars regarding the sublimity of missionary exertions, together with the diligence of faithful men employed by a declining church in the 8th and 9th centuries, were presented to my mind, in which I can discern much subject of profitable meditation. To-night I anticipate being at a missionary meeting. Oh that my dead soul may be quickened to seek earnestly the complete triumph of the Kingdom of Christ in my own heart, and in the world.

9th.—The beneficial effects of the meeting must have been, I conceive, greatly hindered by the tumultuous method of expressing their approbation employed by the audience. It had a very bad effect upon my own mind.

10th, Friday.—Yesterday, meeting a person whose acquaintance I wish to discourage, it annoyed me greatly. Oh that I may have the blessed use of, and learn humility from every event of life. When nothing occurs to interrupt the smoothness of my present circumstances, I am conscious of a great declension in the state of my mind. Carnal

security and a prayerless disposition have been growing upon me. O Lord, leave me not to myself for one moment. I am Thine !

11th, Saturday.—Truly it is not in me to command one good thought. Oh to begin to seek the Lord, who is wisdom, strength and righteousness to all that put their trust in Him.

Wednesday, 15th.—Sunday. Was at church all day. Dr. Muir lectured, 13th Hebrews, 11-22 verses. It was a service that interested me much. The duty of pastors, and the duty of their people, were the heads of discourse. The former had many duties besides his public ministrations. He required vigilant self-watching and denial, that nothing might interrupt those hours which he should set apart for private study and prayer. There is visiting the sick, afflicted, and dying. There is pastoral visiting, and there is catechising the young people, all which duties are to be conscientiously discharged by him that would watch, as one that must give an account. On the part of their people, much allowance was given in choosing that ministry which they experienced to be most useful to them ; and having made their choice, to obey, simply referring the instructions to the Scriptures, as the only test of judgment ; and to be earnestly and frequently in prayer for their pastor and his people, a union which was shown to be interestingly close ; and if so considered, might be expected to prove very profitable. Reproved the too prevalent practise of hearing sermons, as if every preacher were a candidate for fame, as throwing a snare in the minister's way, and as pernicious in the extreme to such hearers. Solemnly warned hearers as

those who, with their pastors, are concerned in the account that must be given. Afternoon, 1st Peter ii. 7, "Unto you therefore, which believe, Christ is precious".

Monday.—Felt unwell, and yielded to the deceitful reasonings of my wicked heart to indulge in sloth. This paved the way for another day's indolence; but felt quite well on Tuesday evening. Oh that I were rightly affected by the daily benefits with which I am loaded.

16th, Thursday.—Last night had a letter from home, which brought a mixture of intelligence. The teacher I was instrumental in engaging is promising to suit; but our poor chapel is covered with clouds, which threaten to exclude for a time the lively preaching of the precious Gospel. I wished to have spent the night in seeking the Lord for myself and that corner of the land, but alas, iniquities prevail against me. Yet I dare hope that the Lord will disappoint every plan formed against Him, and His praying people.

17th, Friday.—God knoweth the secrets of the heart. May this truth be in my mind to restrain vain thoughts, and to excite breathings after Him whom I desire to love. Shed abroad thy love, O Lord, in my heart, and redeem me for Thy mercies' sake.

19th, Sunday.—Dr. Muir preached all day. Concluded his lectures, Hebrews xiii. 20-21, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to

do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Sermon—1st Peter, i. 17, "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear".

26th, Sunday.—Dr. Gordon all day. Lectured, Judges, viii. 4. "Faint, yet pursuing." Many striking ideas were given from the subject. I can only at present mention two. The possibility of mistaking in conceiving ourselves real Christians, while we have never truly come to Christ, and excusing our utter worldliness, or whatever line we may measure our Christianity by, as including us in the text, and thus fatally deceiving ourselves. The other was a warning to young and inexperienced Christians against trusting to Christian friends, instead of having them trust in the Lord. Afternoon—Mat. xxvii. 42, "He saved others, Himself He cannot save".

Sunday, 3rd July.—Dr. Muir all day. Romans xii. 15, "Weep with them that weep," on occasion of a collection for the Dispensary. Afternoon, Psalm lxxi. 17-18, "O God, thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now also when I am old and grey headed, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come."

Saturday, 6th August.—Have been in the country for some weeks, and have come to town on occasion of the communion being dispensed in West Church Parish. I am con-

vinced of a sensible declension, and of unpreparedness for admission to this feast. Thursday, went to church, knowing there was much cause for humiliation and self-abasement. Mr. Tait discoursed on Psalm li. 17, "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise". The whole service was a precious spiritual exercise, but my sins have deadened my soul. Formality and sloth have prevailed. Last night, in thinking of my case, I resolved to go early to bed that I might rise early in the morning, and set myself in good earnest anew to seek the Lord; but my prayers and good resolutions, through my criminal resistance of them, awfully augment my guilt. Shall I then cease to resolve and pray? Oh no. My neglect of perseverance in these, especially the latter duty, is one great cause of my present state. I will take encouragement from Mr. Gray's text this afternoon—Proverbs i. 22, "How long ye simple ones will ye love simplicity, and the scorers delight in their scorning? Turn you at My reproof. Behold I will pour out My Spirit unto you. I will make known My words unto you." I have been simple, esteeming and occupied with the vanities of time. I have been scornful, and disregarded the great salvation. I have been a fool, and not loving as I ought, that knowledge which endureth through eternity. Lord, Thou callest even to me. Turn me, and I shall be turned. Pour out upon me the Spirit of grace and of supplications. Open my blind eyes, that I may look upon Him whom mine iniquities have pierced, and mourn, that I may look and love. O create faith in me. I am a sinner, and as such I would go to the feast, even Thy table spread for sinners. Yet, O Lord, if Thy presence go not with me, suffer me not to go up hence.

Sunday, 7th.—Dr. Gordon preached from Rev. i. 7, "Behold He cometh with clouds". Christ's second coming; the object of it; the solemnities of the last judgment; its probable nearness; the individual interest that each would infallibly have there, &c., were vividly set before us. The event, a subject for deep and solemn contemplation to all; but one of joyful anticipation alone to the genuine disciple of Christ. The whole exercises of the day were peculiarly solemn and affecting, and Dr. Gordon unexpectedly addressed us for the last time, as pastor of that church, by a most emphatic appeal to the bearing his labours, and the use made of them, had upon that day when an account must be rendered to Him who cometh with clouds. In the evening Mr. Gray preached from Ephesians v. 18, "Be not drunk with wine wherein is excess, but be filled with the Spirit".

Sunday, 28th.—This day I have enjoyed rich Gospel ordinances. In the forenoon heard Mr. Paxton lecture—John xvii. 3-4, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest me to do." My attention was arrested by the minister giving out the Psalm and verses upon which I had been thinking in the morning; lxxviii. 34, a prayer expressive of a mind humbled under a sense of guilt, pleading for restoration to divine favour, and the restoration of the Divine image, was succeeded by a luminous exposition, which I could not possibly do justice to by any attempt to transcribe it. Oh may it affect my heart and life in a suitable degree. May I not be suffered to rest short of that experimental supernatural knowledge of God

and Christ, which is eternal life. Mr. Lothian—Hebrews xii. 1, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us". On both these passages my understanding has hitherto been very dark. Having got some insight into the weights and besetting sins which are keeping my soul in bondage, may I profit by the remedy enjoined, looking to Jesus, lay them aside with firm resolution, and determined purpose. Lord undertake for me—I am destitute of will and strength, except as Thou wilt, in rich grace, bestow them.

September 4th, Sunday.—Dr. Muir all day. Romans vi. 22, "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life". The subject introduced by observations distinguishing mere knowledge from wisdom; the best wisdom consisting in employing the best means for attaining the best end, which is eternal life; and nothing was more common than a total disregard of this wisdom. For while all wished, and hoped to get to heaven; while many were ready to say, It is a glorious inheritance, they are utterly careless of those means, the diligent and persevering use of which are necessary to the attainment of so glorious an end. The Apostle exhibits, 1st, Freedom from sin, from which a view was taken of man's natural state, and the freedom some seek from sin, by increasing their sins, and thus getting relief from an accusing conscience, they choose a course of hardened impenitence. The freedom of the text includes deliverance from the fear and the power of sin, and is obtained only through faith in the great atone-

ment. 2nd, Where this freedom is obtained, it will infallibly follow that they become the servants of God. 3rd, Whose fruit is unto holiness. This is what they cultivate in heart and life. 4th, That the end may be everlasting life. Not because there is any merit in their work do they expect everlasting life. Also many imperfections and sins cleave to them. The wages of sin is death, but there are no wages to the sinner reconciled to God. It is a gift. Eternal life is the gift of God, through Jesus Christ our Lord. Afternoon, Matthew xxii. 42, "What think ye of Christ?"

Monday, 5th.—Prayer meeting in Dr. Peddie's chapel. Romans xi. 12. The restoration of the Jews, through the reception of this Gospel, necessary to the completion of the prophecies of the general conversion of the Gentile nations.

Saturday, 10th.—Lady Glenorchy's, Mr. Henderson.—1st John iii. 3, "Every man that hath this hope in him purifieth himself, even as He is pure".

11th, Sunday.—Dr. Jones. Isaiah xxvii. 5, "Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me". 1st, The state of those here treated of. They are compared to briars and thorns. 2nd, Where placed? In a well kept vineyard, or the church. 3rd, The method by which they may escape the fury which might naturally be supposed ready to burst forth upon them. Take hold of the Lord's strength or grace. 4th, The effect of so doing. Peace with God. 5th, The assurance of this being the case, in the last clause.

18th, Sunday.—New Greyfriars—Mr. Davidson. Zecha-

riah ix. 9-10, "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold thy king cometh unto thee ; he is just and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem ; and the battle bow shall be cut off ; and he shall speak peace unto the heathen ; and his dominion shall be from sea to sea, and from the river even to the ends of the earth." Afternoon. — Mr Campbell. Ezekiel xviii. 30, "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin".

Have great reason to mourn over the apathy of my mind throughout the week, and this day. This evening had some liberty in putting my soul and all its concerns into the hands of Christ, praying that He would heal it of all its diseases. Oh may the Spirit of grace and supplication be given, that I may renew my application for regenerating and sanctifying grace daily. Oh that every morning my prayer may prevent Him, till His kingdom is fully come in my heart, and manifested in my life. Amen.

Sunday, September 25th.—Heard Dr. Muir all day. Lectured a second time, cxix. Psalm. Having introduced the subject by a previous showing of its fitness to enable us to judge of our true state and character in religion, by our love to, and delight in revealed truth ; or on the contrary, dislike of, and disrelish for Bible truth, allusion was made to the materials for happiness which the Scriptures contain ; though their capacity to give happiness is denied by the world, in which the religion of the Bible is eyed with suspicion, received with caution, as carrying infection, and if not destructive of all enjoyment, at least of what is pleasur-

able and valuable in the world when cordially embraced ; of the reverse of all which, the Psalmist in the cxix. Psalm, offers an illustrious specimen ; and which was proposed to be considered under five distinct heads. 1st, Its quality. The divine will, under the various appellations of statute, word, &c. 2nd, Necessity of studying to become acquainted with these. 3rd, Inefficacy of knowledge. It must be accompanied by corresponding practice ; in order to which, 4th, Divine influence is essential. 5th, The source of enjoyment explained and illustrated. Afternoon—Matthew iii. 8, “Bring forth therefore fruits meet for repentance.” The world’s idea of repentance, described as a tissue of sinning and repenting ; sorrow for the effects of sin, rather than any wish to get rid of sin. Evangelical repentance leads to salvation. It is godly sorrow, and is the more pungent on account of the sins which give rise to it being committed against our best friend ; and the heart is never more affected than when a sight of the blood shed for their remission is obtained.

2nd October, Sunday.—Dr. Muir lectured, Psalm vii., Separating the various parts of the Psalm, and commenting on the verses, two practical deductions were drawn, and closely applied, from the whole. 1, The hopelessness of an unrighteous cause, and the certain retribution that will be executed upon the wicked. 2, The privileges and consolations of those who suffer persecution in the cause of Christ, and of righteousness. Concluded by guarding the subject from abuse, and warning against misconception. Gave some rules for self-examination, by which the title to the Psalmist’s consolation may be ascertained. Otherwise repentance was called for, and an exhortation tendered to see

the hand of God in the merited calumny. Afternoon—
 1 Timothy ii. 4, "God will have all men to be saved".
 Viewed in connexion with the first verse. The duty of
 prayer was enforced for ourselves, and for all men, in all the
 varied ties and relations which bind us together on earth.
 Divine decrees and man's freedom of choice were delicately
 handled. It was a fact necessary to be stated, that could
 not be explained. It was one of the mysteries of natural
 religion, and we cannot fathom its depth. The danger of
 allowing our minds to be warped with metaphysical subtleties,
 while we are required to flee to the only Refuge for our
 souls; presuming to reason where we ought to be attempt-
 ing to pray.

Sunday, 9th October.—Dr. Muir all day. Forenoon—
 Luke xxiv. 53, "They were continually in the temple,
 praising and blessing God". The recommendation of an
 attendance on the public ordinances of our religion was not
 meant to countenance those who would substitute such an
 attendance for the private moralities of life, or who are
 satisfied with the absence of the devout affections in their
 attendance in the temple of God. But while these evils
 cannot be too much inveighed against, the duty and utility
 of the ordinances might be a profitable enquiry. 1st, The
 authority that enjoins our attendance on public worship.
 2nd, The utility derived by those who do obey the com-
 mand. 'Can there be no piety without keeping the Sabbath?'
 it may be replied by the admirers of the men of science and
 genius. We have only to do with the character] that God
 enjoins for our imitation. The flagrant inconsistency of
 those who recommend piety as useful to children, servants,
 and women! Matthew xi. 6, "Blessed is he whosoever

shall not be offended in me." The various causes of offence taken at the Christ and His Gospel, and the blessedness of those who in sincerity of heart, and with simplicity of design embrace them. The grounds of offence taken are multiplied according to the diversity of men's character. There is, however, one general mark applicable to all who are offended in Christ and His Gospel, a proud heart of unbelief. Some assert a want of evidence ; others object to the mysteries in religion, while some complain that it is too plain ! We have the doctrines of the Gospel cavilled at as too lax by one set of objectors, and as too rigid in its requirements by another. This last has, in fact, not to do with the understanding but with the heart.

Sunday, 16th.—Forenoon. A stranger—1st Cor. xv. 20, "Now is Christ risen from the dead, and become the first fruits of them that slept". The scope of the discourse was to show the certainty of our resurrection from the fact of Christ's resurrection. Afternoon.—Dr. Muir. Luke xxiv. 26, "Ought not Christ to have suffered these things, and enter into His glory?" How expressive of the importance a minister attaches to certain revealed truths frequently is the way in which he handles a text ! This afternoon had a pleasing and edifying specimen. The sufferings of Christ were not accomplished, and recorded to affect the sensibilities of the heart merely, but for the production of truth and righteousness. For effecting this purpose it was necessary to enquire into the reasons of those sufferings. Much might be alleged as a reason, in the distinguishing moral excellence of Christ's character, and the example of virtue which He has left us ; and what was nearer to a reason on the subject, the necessity of Christ's sufferings, in order to

the perfecting and establishing a system of religion, in fulfilling the predictions of the Old Testament ; and their necessity in order to establish His claim to being the predicted Messiah. But passing these, he considered our most profitable view of the subject was to enquire into the design of the Saviour's sufferings in the New Testament. The Apostle argues—1st, as a reason of their necessity, His priestly character. As under the law, He participated in human nature. 2nd, That He might deliver them, who, through fear of death, were all their life subject to bondage, that He might guide to immortality. 3rd, On account of the wants, and weakness, and trials of our present state. The sanctifying effect of these truths when cordially entertained, stated, as had after our assurance of a personal interest in Christ's sufferings. If so, we would be dying to the love and practice of sin. Exhorted us to enter into the purposes of our Saviour's sufferings.

Sunday, 23rd.—Dr. Muir all day. Lectured, Psalm cxxxii. The nature and rewards of zeal for religion, exemplified in this Psalm, which, for several reasons stated, is erroneously styled David's—more likely Solomon's. It appears to have been employed at the dedication of the Temple. True religious zeal is a steady, powerful principle of grace in the heart ; the choosing of a worthy object ; and the leaving no means untried for the attainment of it. Its rewards, even though its object is never fully attained by him with whom it originates, are manifold ; as in David : the assurance of Divine favour and eternal glory ; promised blessings to his family ; the influence of his example in the society in which such a one is placed. The verses were then distinctly considered as a prayer for the fulfilment of

promised blessings. Some analogy traced between our own circumstances and the Jewish Church at that time, the afflictions of our Reformers, &c. Application of the whole to bound our petitions by the Divine will ; to plead for a fulfilment of the promised blessings to the church for the sake of Jesus, whose afflictions are alone efficacious. Afternoon—Philippians iii. 15, “ Let us, therefore, as many as are perfect, be thus minded ”.

Sunday, 30th.—Dr. Muir all day. Lectured : 2nd Peter iii. 13, “ Grow in grace ”. The subject rendered subservient to our circumstances in the near prospect of the communion. Chiefly exhibitions of character. What were no infallible signs of a state of grace ; knowledge ; having had the affections moved ; joining in support of religious societies ; a punctilious performance of certain ceremonies ; regular attendance on ordinances : external decency of character. To be in a state of grace, is to hate and cease from sin, through the knowledge of, and faith in Christ. To grow in grace is to grow in holiness, and the love of it. Hints for self-examination : caution and encouragement were interwoven. Afternoon—John xiii. 1, “ Having loved His own which were in the world, He loved them to the end ”.

Sunday, 6th Nov., 1825.—Dr. Muir preached. 2nd Corinthians ix. 15, “ Thanks be unto God for His unspeakable gift ”. In which was much more than can be stated here. The chief objects suggested by the text for meditation were—1st, God the Giver. 2nd, Jesus Christ, the unspeakable Gift. 3rd, The method of bestowment. The tables were formed, and I have again been permitted to remember Jesus

in the ordinance of the Supper. May He, indeed, be the portion of my soul. In conclusion, our attention was directed to John xvii. 15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil". Evening—Exodus xxv. 22, "There will I meet with thee, and I will commune with thee, from above the mercy seat".

Sunday, 13th.—Dr. Muir. 1st Corinthians xv. 14, "If Christ be not risen, then is our preaching vain, and your faith is also vain". The evidences of Christ's resurrection stated. The feebleness of infidel objections to it exposed. The paramount importance of this doctrine, as essential to the very existence of vital godliness, conscientiously pressed upon our serious consideration. Afternoon—Colossians ii. 6, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him". Walking in Christ implied—1st, Steadfastness of profession, or undeviating attention to ordinances—public, family, secret; 2nd, Consistency of practice; and, 3rd, Jesus, the foundation of the sinner's hope, exhibited as the pattern of his future life. Evening—Mr. Macdonald—John vi. 44, "No man can come unto me, except the Father which hath sent me draw him".

Sunday, 20th.—Lecture. Psalm xxvii. 1-7. The subject primarily considered, as referring to the Christian warfare and of spiritual import, was closed by searching application to the conscience; especially pointing out the extreme danger of a state of self-satisfaction and formal profession. Afternoon—Matthew vi. 20, "Lay up for yourselves treasures in heaven!" Evening—Mr. Macdonald. For the St. Kilda cause. Psalm xlix. 8, "The redemption of their soul is

precious, and it ceaseth for ever". "Thus saith the Lord," was sufficient evidence of the fact in the text which it was proposed to illustrate. Hinting at the nature of the soul of man, as that thinking, feeling, animating principle of our constitution; and its value, as existing or anticipating an existence, beyond the grave—especially the exhibition of the Divine glory in its redemption. Three particulars were considered more at length. 1st, Its preciousness, from the guilt and misery in which it is involved. 2nd, The means employed for its redemption; and, 3rd, Their effects.

Sunday, 27th.—Dr. Muir. Ecclesiastes ix. 1, "No man knoweth either love or hatred by all that is before them". The scope of the discourse went to show that there was no judging from external circumstances merely of their being the manifestations of Divine favour, or the reverse. It was only by being interested in the great atonement the Divine favour could be enjoyed, and whether in prosperity or adversity, all things should work together for good to them that love God in Christ.

Sunday, Dec. 4th.—Dr. Gordon. Luke ii. 11, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord". The history of the text. Its fulfilment of ancient prophecy, and the subjection of the counsels of the mightiest earthly potentates, and the revolutions of the mightiest empires made subservient to the accomplishment of the Divine Word. The different parts of the intelligence communicated to the shepherds.

Sunday, 11th.—Dr. Muir. Forenoon—James i. 13-14, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth

He any man : But every man is tempted when he is drawn away of his own lust and inticed ". The subject of temptations continued in the afternoon from Matthew i. 4, " Then was Jesus led up of the Spirit unto the wilderness to be tempted of the Devil ".

Sunday, 17th.—Dr. Muir all day. Forenoon—Lectured, Psalm xi. Viewed this portion of Scripture as exhibiting the malignity of infidel arguments drawn from the afflictions of the Psalmist, and edged with ridicule levelled against the foundations of his religious hope. The refuge to which he betakes himself, putting his trust in the Lord. And the foundation of that confidence illustrated in the character of God, described in the four concluding verses. Afternoon—James ii. 10, " Whosoever shall keep the whole law, and yet offend in one point, is guilty of all ". Misapprehensions concerning the Apostle's meaning. The text explained, proved, and some inferences in conclusion, formed the division of the subject, which was applied to the conscience for conviction of sin, and setting forth the only accepted righteousness, which is revealed in Jesus Christ.

Thursday, 21st.—Heard Mr. Gray preach for the Gaelic Schools on these words of Joshua to the Israelites, " Ye cannot serve the Lord ".

Sunday, 25th.—Dr. Davidson. Psalm xc., " So teach us to number our days, that we may apply our hearts unto wisdom ". Afternoon—Mr. A. Tait. 1st John v. 3, " This is the love of God, that we keep His commandments ".

Saturday, 31st December.—In the prospect of entering

upon another year, I would record my desire to repent, and turn me from all mine iniquities, that they may not be my ruin. I have gone astray like a lost sheep. Lord, I am thine. Thy servant seek, and quicken according to thy word.

Sunday, 1st Jany., 1826.—Dr. Muir had discourses adapted for the day. 3rd John, 2nd verse, “I wish above all things that you may prosper and be in health, even as thy soul prospereth”. Seven considerations were particularly pressed upon our attention. 1st, That in order to our wishes being agreeable to the spirit of the text on this day of congratulation and good wishes, we must be sure that our desires for temporal good are not only lawful in themselves, but lawful for us. 2nd, Right means employed for obtaining them. 3rd, Rightly used after attained. 4th, Always have an eye on their transitoriness. 5th, Only desire in subservience to spiritual good. 6th, In deference to the divine will. Afternoon—2nd Timothy iv. 6, “The time of my departure is at hand”.

8th, Sunday.—I have again been admitted to commemorate the dying love of my gracious Redeemer in Lady Glenorchy’s chapel. On Saturday evening, Mr. Gray preached. Ephesians ii. 16, “For through Him (Christ) we both have access by one spirit unto the Father”. A sweet exercise. Dr. Jones. James iv. 8, “Draw nigh to God, and He will draw nigh to you”. This was, I trust, a precious season to many. For myself, I have reason to mourn and be awakened to the danger of my habitual distance from God; and, though destitute of those manifestations of divine favour in my own soul which every mind in the least alive to spiritual things must desire, I trust there were not a few who were en-

riched with spiritual consolations. From my own experience I must confess the persuasion, and under it the breathing of desires after the manifestation of the presence of God in Christ Jesus in the assemblies of His people, is not to be compared with any wordly pleasure.

Friday.—Heard sermon by Mr. Gilston in the little church. When I thought of going I was under temporary anxiety, but when ready to go, my anxieties were removed, and my sorrow turned into rejoicing. How ungrateful, alas ! did I prove. My carnal mind soon carried me into vanity.

Sunday, 15th.—Dr Muir all day. In the forenoon, an introductory discourse to lectures upon the parables, which he purposes treating under four divisions ; taking the immediate or most prominent design of each, and considering it, either as illustrative—1st, Of the design of the Gospel as a scheme of mercy. 2nd, The treatment it has received in the world. 3rd, Its effects or fruits in those under its influence. Or, 4th, Its consummation. Afternoon—2nd Thessalonians i., two last verses. In which was considered the calling referred to by the Apostle, as explained in the preceding verses, proceeding altogether from the goodness of God ; and where faith was wrought with power, inducing, 3rd, a living to the glory of Christ.

Tuesday.—Was present at the examination by Dr. Gordon of Mrs. Reid's school. Among the many opportunities lately had of public instruction, one particular duty has been variously and forcibly enforced, searching the Scriptures. Oh that I might be excited to begin. I know not what is before

me. Lord, prepare me for whatever in thy Providence thou art preparing for me.

13th April.—The leadings of Providence toward me since noting in this book have brought me through various circumstances, and settled me at home, and under the ministry of my good pastor, Mr. Parker, who is lecturing in 2nd Corinthians ; and on Sabbath forenoon he preached—1st Cor. ii. 15, “He that is spiritual judgeth all things”: and to-night, at a congregational or district meeting, we were addressed from the preceding verse. “The natural man discerneth not the things of the Spirit ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” When man in an unconverted, and when in a converted state, was distinctly described and applied to our consciences with affectionate exhortation, and helps furnished to assist our examination of our own state and character. One of them was the reception of the Holy Spirit’s influence. Had we been enlightened by Him ? Had we received His quickening breath ? Had we acquired a taste for holiness ? Were our desires quickened in pursuit of spiritual strength ? Or were they and our thoughts chiefly occupied about wordly objects ? There was much—very much—said that was precious. But the important question, Have I received the Spirit’s influence ? was here urged upon myself—Lord, decide the doubtful case. Do with me as Thou wilt, only make me Thine ; not in profession, or some partial changes ; but in fellowship with Thee, in purity of heart, in holiness of life. From this time may I begin to live by faith.

19th May.—This night sleep does not make its usual in-

road. Oh that I knew to order my cause, to pour out my heart unto the Lord, who slumbers not nor sleeps, who alone can and will preserve those who put their trust in Him. The dread of being found a hypocrite, the discovery of being known as a professed follower of Jesus, and the present painful notoriety of my family in regard to the chapel lately built, of which my father has been a manager, occupy my thoughts. Of late, in looking to my ways, have been more frequently on my knees, have felt more simply my dependence on the Lord, and that my only refuge and hope are in His favour and blessing. Still, do not perceive that I grow in conformity to the Divine image. The temple which the Apostle found dedicated to the Unknown God has appeared emblematic of my devotions. It is a live coal from the altar, which alone is sufficient to engage the affections. I seem always to myself a being without heart. What ingratitude is mine in the midst of unnumbered benefits, and what is not the least, the friendship of the Lord's people. I am in perplexity, lest, being found a false professor, I prove a scandal to the Gospel. Yet how strangely do my fears and doings appear contrasted! On the one hand, I feel astonished and afraid to find I have got a name to live in the world, and wish to recall it, perceiving nothing in my character to meet or adorn this high calling. On the other, find in my conduct many indications of a going forward instead of shrinking from profession. One step in particular is, agreeing to meet with two friends once a week for social prayer, the more especial object, the imploring that a faithful messenger may be sent and established in our village. May the Lord undertake for, and shine on us, and visit us, and give us an answer in peace.

February 6th, 1828.—Almost years are gone since the last writing. To remember and record the solemn events through which I have passed, and the long-suffering and kindness of the Lord, would be a work of time. The first breach in my remembrance in our family, and the first death-bed attended, was my mother's, who expired 6th June, 1826. Shortly after, was called to assist in doing the last offices of affection to her only surviving sister, who likewise died, 17th November, that same year. May the accompanying circumstances never be effaced from my recollection. Though I have been stout-hearted, still the Lord has borne with me, and in all circumstances has made me admire His condescension and mercy. Oh that He would now put His Spirit within, that I may, indeed, begin to live to the Lord. And as a help to self-acquaintance, by the Divine blessing, as opportunity allows, I would resume a record of my daily living.

12th.—Last week, had some intercourse with our minister. One remark made I desire to record. "Believers will like those discourses best which induce them most to pray." None, I think, have brought me so frequently to my knees as his own sermons. Oh that I might, indeed, be a partaker of a sanctifying faith. On Sabbath, he lectured on the birth and circumcision of John, and the song of Zacharias on the restoration of his faculties. Preached the fifth sermon from John iii. 3. Dwelt particularly on the necessity of regeneration, because of our depravity; the holiness of the kingdom of God; our unfitness to serve Him; and incapacity for holding communion with the holy God.

Sabbath.—Heard Mr. P. lecture—1st of Matthew, and

preach again, John iii. 3, which, if I mistake not, may be termed the blessedness of those who are born again, and brought into God's kingdom.

Thursday, 21st.—This evening heard Mr. P. on Matthew v. 8, "Blessed are the pure in heart, for they shall see God". 1st, Considered the character here blessed; and, 2nd, The blessing. They shall see God. Each was applied for the purpose of self-examination. The pure in heart were converted persons, were enlightened, had the truth dwelling in them. They love holiness. They see God in His works, in every providence, in the Scriptures. They see His glory in the face of Jesus Christ, in the sanctuary, and at the communion table; preparatory to which ordinance the discourse was framed. Concluded with exhorting to the duty of self-examination, to a review of our sins, of past providences, and to the duty of praying over the words, pleading for a full conformity to them for ourselves, and for the needed countenance and blessing at this solemn season.

2nd March, Sabbath.—One deceit or another hinders the perseverance in those exercises which many Christians have expressed to be peculiarly beneficial; and surely, if I am one of even the meanest of that blessed society, every means ought to be employed by me. Having last Sabbath come under new obligations which have been vividly adverted to this day, and having in my outward circumstances peculiar responsibilities, I would desire to be brought into union and fellowship with God Himself, as He is seated on a mercy-seat; to be kept and guided by His Spirit in all things. Oh that this may be my privilege! Forenoon—Lecture—

The birth of Christ and its announcement to the shepherds. Afternoon—Matthew xxii. 37, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”. 1st, The Object to be loved. The living and true God : not a Being amiable and perfect in the estimation of man, but in all His revealed attributes. 2nd, The nature of the affection required ; esteem, delight, admiration, gratitude. 3rd, The ways in which this affection shows itself.

Sabbath, 9th.—Lectured on the dedication of Jesus at the Temple to the Lord. He was not redeemed according to the law of Moses. Afternoon—Heard 2nd Sermon on Matthew xxii. 37. The obligation of all to love God supremely from what He is in Himself.

23rd.—Lecture on the 2nd of Matthew. Afternoon—3rd Sermon on Matthew xxii. 37. Introductory observations on our guilt and distance from God. Our duty to become acquainted with our state, because of the possibility of deliverance. Our insensibility to our true condition, owing to our ignorance of God and His law. We ought to study His laws ; which are all included in a compliance with the great command of supreme love to Himself. The false and delusive happiness of carnal professors. Then our attention was directed to the pleasure resulting from possessing supreme love to God. 1st, The pleasure arising from supreme affection for an Object infinitely amiable in Himself. 2nd, The pleasure resulting from the sweetening effect this love has upon the temper. 3rd, The pleasure of the consciousness of being in the path of duty. 4th, The pleasure arising from the assurance herein given of eternal

life. In the second place, arguments and motives to enforce a compliance with this command. God requires supreme love to Himself. He has authority to punish those who refuse. Also the pleasures attendant upon the exercise of this dignified affection before considered. Concluded with searching appeals and affecting entreaties to turn and live.

30th March.—Lecture, 2nd of Luke, 40th verse, to the end. This lovely picture of the boyhood of Jesus would greatly affect us, were it not for the deadness of our hearts. The carnal eye cannot be affected by spiritual beauty. The prevalence of children in Israel attending regularly at the Temple at the age of twelve; and, when thirteen, it was usual for them to participate in all the ordinances. Jesus went up with His parents. He tarried behind. The sorrow of Mary and Joseph during three days. The thoughts that might in their situation arise in their minds respecting the promises made, and the revelations had, and other things attending this child; questioning their reality, whether it might not be a delusion. Mary's reproof of, and immediate submission to, the superior wisdom of her Son, on the one hand; and, on the other, Jesus' love to the Temple worship, and yielding to a tender and dutiful subjection to His parents. His increasing wisdom by the acquisition of knowledge, and in coming to God Himself. Previous to entering on His public ministry, He increased not only in favour with God, but with men, who admired His loveliness. But when He became a public teacher, the severity of His truth was felt, and men grew in hatred to Him.

Having a peculiar reluctance, I felt incapacity for expressing the state of my mind. I have simply noted some of the discourses heard. Even this may be a means of fixing

my rebellious mind, and bringing me to the foot of the cross.

April 6th.—Mr. P. lectured—Luke iii. 1-6. 1st, The character of John, to whose preaching great importance is attached in Scripture. His retiring into a secluded or less peopled country. His devotedness to the work which he was preparing. 2nd, The time when his public ministry began. The affecting condition and state of degradation of the Jews, analogous in many respects to our own religious state, in this country of professing Christians. 3rd, John's call. The word of God came to him. 4th, The nature of his preaching. It was repentance. His honesty was accompanied with ardent desires to do good to the souls of men. 5th, He preached the remission of sins. He was by the prophet termed a voice. It is not man, but God's voice that is noticed. The common error of praising men exposed. Afternoon—2nd Corinthians iii. 5, "Not that we are sufficient of ourselves to think anything as of ourselves : but our sufficiency is of God". 1st, The felt insufficiency of the believer in every duty : unable to command His thoughts, to keep the Sabbath, to pray ; and uneasy at the prospect of sitting down at the communion table in this state of mind. Though much discouraged, still the believer has much encouragement ; for, 2nd, His sufficiency is in God. And 3rd, There is assurance of this sufficiency.

April 13th.—Mr. Gordon lectured. Isaiah lv. 7, " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abun-

dantly pardon". Wicked classed as profane and unrighteous, interpreted of the unjust toward man. Afternoon—Luke ix. 30-31, "Behold, there talked with Him two men, which were Moses and Elias ; who appeared in glory, and spoke of His decease which He should accomplish at Jerusalem". 1, The company here assembled. The most distinguished assembly that ever met in our world. The dignity of Jesus' person. Moses and Elias, inhabitants of heaven; and the three most distinguished of Christ's disciples. 2, The subject that engaged their discussion, the decease that should be accomplished at Jerusalem ; which was typified in all the legal sacrifices, and foretold by the prophets, and the subject of the Apostles' preaching.

1st of May.—The Lord is speaking to me still by solemn events. For some months I have been witnessing the progress of disease in a near relation of my own age, which has laid him low indeed. The hand of death is upon him. For his personal comfort I have endeavoured to do what I could, but the solemn question—What have I done in respect of his better, his enduring part ? Let me answer as one who must give an account. It is my disposition to rest in generals, and "Unfaithful" is the ready, the only reply. But my soul, come near ; conscience, speak. Holy Spirit, do Thy searching, convincing work, and suffer me not to let this precious call for humiliation to slip. Professing to belong to Christ, have I been faithful as His servant ? What have I left undone ? I have not urged upon my dying friend the necessity of seeking that an abundant entrance may be ministered to him into the presence of, I trust, His God and Saviour ; have not plied him with the words of eternal life ; have not called for the elders of the church, nay, re-

fused them access till yesterday, and then tardily. For all this there is in palliation the nature of his trouble on a disposition peculiarly close and retiring. But as, when He hath so provided, the Lord works without those external instruments, have my desires been incessant that He could interpose in my difficulty, and take the work into His own hands entirely? This duty has not been altogether despised, but the Lord looks upon the heart, and He knows how restless and wavering I have been, and in all things as a silly dove without heart. Still Thou hast not left me without hope respecting one in whose sufferings I have felt greatly interested, and been made willing to find my happiness in seeking their removal or alleviation. He has said he would soon be with Jesus; and when scarcely articulating, with considerable effort, referred to a Christian friend as a sister in the Lord, touching his lips to me to speak for him. Oh may the Holy Spirit have dictated these expressions of assurance, and may we stand, at "that day," complete in Christ.

On this, the commencement of another month, have resolved on beginning Scott's Commentary, and endeavouring in future to be more engaged in secret prayer and reading. A more retired life than mine for five months could not well be, having had no parties at home, and, excepting once at tea with a neighbour, have never gone abroad. But my attachment to my family is too exclusive, and the interest I take in domestic concerns has criminally affected my spiritual concerns. Oh to live to God, to live for Christ, to do all things to His glory, to show piety at home, to have it in my heart in such a measure and manner as that I shall never give the enemies of Christ cause to blaspheme, never wound His dear and honoured servants, never be left to put a stumbling block in the way of any of my dear family. Oh

to be more concerned for my dear father, to watch unto prayer for him. Lord, undertake for me. He is not hid from Thee. Oh touch his heart effectually, and bring him to submit himself, ere that solemn hour, when every other foundation will disappear, and discover to the awakened soul that there is no standing. Oh may his feet be then planted on the Rock of ages. Amen.

Sabbath, 11th May.—Heard Mr. P. lecture on Matthew iii. 7-9. The character of those who attended John's ministry. His faithful dealing. The power of divine grace. Application to the various descriptions of character composing congregations now, and the unavailingness of appearances of piety or repentance without, or short of real conversion. Afternoon—Luke xiv. 15, "Blessed is he that shall eat bread in the kingdom of God". Evening Lecture—On the decrees of God as held by our Confession of Faith. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil."

Another separation is over in this dying world. The wasted form of another dear friend is now laid to mingle with its kindred dust. The spirit, whither is it gone? I cannot tell. May I be enabled to leave this to God. I have failed in my duty while he lived, and have been too curious after he was gone. May I seek repentance and resignation. And, O Lord, do Thou bestow these needed blessings. O awake me to righteousness, that henceforth I may be wholly Thine.

Sabbath, 18th.—Lecture—Luke iii. 9-14. The ministry of John in the hands of the Spirit, producing great effects; a reason for dwelling upon this portion of truth; as, though

even truth, naked and unadulterated, the most powerful means, yet failing to reach the obstinate heart, may in the hands of the same Spirit, pierce the hearts of sinners. Heartless, godless sinners were entreated to open their hearts to receive the truth, as it was not certain that we were more secure from Divine vengeance than the Jews at the time of John's preaching. The human race was aptly exhibited in the figure of trees, and the axe laid at their root; the disease and judgments by which they are cut down. The subject was closely applied. Fair appearances of piety, common justice, and honesty might reach no farther than trees of fair appearance, having leaves, and even blossoms, and not yielding one good apple. The truth reached the hearts of the faithful Baptist's hearers. The impression might, with many of them, wear off; but it was well to receive the impression, which evidenced conviction, that might be followed by conversion. John did not teach those who enquired what they must do the whole of Christian duty; but enjoined what was most needful at the time, giving one line of it, and waiting a future season for another line, as they could receive it. Afternoon—Matthew xxii. 39. And the second is like unto it, "Thou shalt love thy neighbour as thyself". The law of God is a law of love, proclaimed to man out of the fire and glory of Sinai; and again proclaimed by the incarnate Saviour in the Temple at Jerusalem. This benevolence universal; our neighbour, including all mankind, as descended from common parents, involved in the same misery, exposed to the same wrath, existing on the same earth, cooled by the same oceans, and blessed with the same sun. The nature of this love, distinguished by the love of complacency and benevolence. Their objects considered. This love a fruit of the Spirit, and not attainable

nor desired by natural men, but much recommended in Scripture, and common to all in a state of grace ; sweetens the temper, &c.

A congregational prayer meeting intimated to be held monthly, for imploring the blessing of God upon the Gospel preached among us hitherto with so little effect. Oh may this prove a token for good !

On Thursday, 22nd, the prayer meeting took place. It was conducted with solemnity. Three ministers have associated to have it in the churches by rotation.

25th, Sabbath.—Lecture—Luke iii. 15-20. The effect of John's preaching in awakening a spirit of enquiry and expectation. His faithfulness to his Master at a time when it would have been easy to have deceived the people. His humility. His testimony concerning the power and effects of Christ's ministry. Similar effects usually accompany the faithful statements of the truth. The world, the corn floor of Messiah, in every assembly of worshippers. He Himself with His, as it were, winnowing instrument present where the truth is preached ; and as it is not they who state the truth, but Christ who judges and condemns, sinners should beware of charging His ministers with condemning them, seeing they have no power. Afternoon—Matthew xxii. 39. This law in its nature and the objects of its exercise was explained before. In this the obligation of all to obey this amiable command, its claims entering into every period of our lives. No time of exemption from its exercise. And there are great inducements to endeavour after the salvation of souls.

8th June, Sabbath.—Lecture—Matthew iii. 13-17. The

private life of Christ occupied the first part of the discourse. Thirty years was its extent, a time of suffering; worked in all likelihood as a carpenter, His mind at the same time making incessant acquisitions. He was awakened morning by morning. We know not the acts of kindness He did Mary and Joseph. We are sure He never did anything to injure; and the benevolence of His nature would render Him incessantly active in removing misery; in preventing sin, the cause of misery. He would suffer much as the witness of evil. The dead peace of unconverted sinners would occasion much suffering to the Saviour. Food and raiment and respectability were not His happiness. Communion with God the Father was His delight. Some impressive observations concerning the importance of time—a day, a week, a year, periods of life; especially to the student for the ministry, when by Providence he is called by the termination of the appointed period to begin his public work. The serious student in this profoundly solemn season will be alive to his deficiency, his little knowledge, the powers of his mind comparatively immatured for the time. The contemplation will cause him to mourn and sigh, fast and pray. It was not thus with the Saviour when the time arrived that He must go forth publicly to glorify God. He had not depravity to contend with. His time had been fully and well and actively employed. He was ready to go forth with an inexhaustible store of wisdom and knowledge. John's humility, the Holy Spirit's descent, and the Father's testimony were severally expounded, and practically applied. In the evening—2nd discourse on the decrees of God, from 3rd chapter of the Confession of Faith. Text, Proverbs xvi. 4, "The Lord hath made all things for Himself, even the wicked for the day of evil". Many strong truths were

advanced. The statements of our Confession of Faith were rigidly adhered to ; and I think they were shown to be according to Scripture, and necessary to sound doctrine, and were held to be encouraging. I acquiesce in all the discourse. Oh that I may understand, believe, repent, and seek that I may find true salvation.

15th, Sabbath.—Lecture—John i. 15-28. It was observed of John, that previous to Christ's baptism he was honest, but afterward he was zealous, in confessing Christ. Afternoon—The strong man armed. "When a stronger than he cometh, he taketh from him his armour, wherein he trusted, and divideth the spoil."

Friday, 20th.—Was this day privileged to here Mr. Irving of London preach from 1st John v. 1-2, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God ! Therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be ; but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is." In several particulars were first illustrated the contents of 1st verse. And having here included the name of sons, the nature of regeneration, &c., the preacher's views respecting the personal reign of Christ were brought forward in expounding the 2nd verse. The indications of deep piety were truly refreshing. Oh that witnesses for the truth, as it is in Jesus, may not be permitted to err in judgment.

Sabbath.—Lecture—John i. 29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb

of God which taketh away the sin of the world". Afternoon—Matthew vi. 6. On secret prayer. The necessity of the duty mentioned. Attendance at public prayers no test of the heart being engaged. The duty itself explained and enjoined.

Saturday, 20th July.—This evening returned home from visiting another part of the country, where I was privileged to hear pious ministers ; but especially did I feel desirous to return to the higher privileges of home ; where it was soon stated that our faithful pastor was under a call to go to a permanent situation. Oh what a reproof is this of neglected means of grace !

On Sabbath heard three discourses. 1st, Isaiah lvi. 6-7, "The sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one who keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain, and make them joyful in my house of prayer : their burnt-offerings and their sacrifices shall be accepted upon Mine altar ; for Mine house shall be called a house of prayer for all people." 2nd, 1st John v. 11, "And this is the record that God hath given to us eternal life, and this life is in His Son". 3rd, In the evening—1st Corinthians xvi. 13, "Watch ye, stand fast in the faith, quit you like men, be strong". The exercises of the day were mingled with vain thoughts, as to the possible means which might be within the congregation's reach to constrain our minister to remain with us.

Tuesday.—With more composure of spirit and fixedness

of thought attended worship this evening. Text, Isaiah xliii. 4, "Since thou wast precious in My sight thou hast been honourable, and I have loved thee". 1st, In what respects the church of Christ is precious in His sight. 1, He gave His son Jesus Christ. 2, He has bestowed the Holy Spirit upon it. 3, He gives it His friendly presence. 4, He has appointed ordinances in it. 5, He renders these useful to His church. 6, For the sake of His church the world exists. 2nd, The church is honourable, because, 1, God made it the seat of holiness on earth. 2, Angels minister to it. 3, Because of the gifts bestowed upon it, enumerated in the first head of discourse. 4, God Himself keeps it. 5, Those who compose it are all sons and daughters of the King of Kings. 3rd, God loves His church. 1, With a powerful love. 2, With a tender love. Many other thoughts might be expressed from this subject, but these were deemed sufficient, instructing every one to consider and apply these things. Could we come to the assurance that we had experienced this great change, that we were among the elected of God? It was a great attainment. Those who had reason to conclude they were unconverted should not despair, nor be careless. The gates are now open ; opened by the love of God ; and we are invited to enter there, and become the sons and daughters of the King of Kings.

Wednesday forenoon.—Romans viii. 18, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us". 1st, Sufferings arise out of the state of our bodies ; state of our souls ; state of the world ; the procedure of God ; and the conduct of men. 2nd, This present time ; during life on

earth. 3rd, Not worthy to be compared with the glory revealed in believers. This glory a mystery. It may be known. It shall be revealed ; and though in a great measure unknown, should be frequent subject of meditation.

Thursday evening, at prayer meeting—Ezekiel xxxvi. 33-38. A very solemn and impressive address.

27th, Sabbath.—Acts xi. 19-21. 1st, The subject of the first preacher's discourses, "The Lord Jesus Christ". This subject explained. 2nd, The hand of the Lord was (and is) with them who thus preach. 3rd, The effect produced—"A great number believed, and turned to the Lord." The doctrine of divine grace was expressly held out, and when the hand of the Lord made the word effectual, sinners were convinced of their distance from God, and turned. Afternoon—Luke x. 20, "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven". The first clause formed merely an introduction, the exposition of the last clause being the subject of discourse. What things are evidential of having our names written in heaven? Among these are a change of nature, a being born again; being heavenly minded; being holy, having a taste for holiness; devoted to God, &c. Such ought to rejoice, and it may be expressed in these ways. In Psalms and spiritual songs; manifest attachment to godliness; in benevolent activity, to be useful to those around us.

Thoughts conflicting have occupied my mind as to our present situation. O Lord, thou knowest there are many adversaries, and confusion appears in the attempts of Thy people who show desire for the continuance of Thy servant

to witness for Thee amongst us. Oh pour out Thy Spirit. Let not the men of the world say, Where is their God? Oh incline the hearts in whose power it is to satisfy Thy servant to remain with us, and be not wroth with us very sore.

Sabbath, August.—I retired to my chamber at the close of this day. It may not prove useless to note some past events, and privileges, and subjects of sorrow. A dark dispensation are we threatened with in the purposed removal of Mr. Parker, who ceases not to be instant in instructing his present flock. Last Sabbath the sacrament was dispensed. On the evening previous he preached, and in conclusion entreated our attention to his statements, as they came from one deeply concerned for our salvation. On Sabbath—text, Isaiah liii. 10—was permitted to take my seat at the table of the Lord, where I could do little else than weep, and endeavour to cast my soul, body, and spirit, my family, my fellow-worshippers, and the cause of Christ among us upon His sovereign grace. Oh that Moses' choice may be mine, to suffer affliction with the people of God, rather than have the pleasures of sin. Thursday, the monthly prayer meeting. Mr. P. began; after an affecting prayer addressed from Psalm lxi. 32, "Your heart shall live that seek God." 1st, The character of those who seek God. He is their habitual object of pursuit. 2nd, The promise explained. For the consolation of such as seek God, "Their heart shall live". This forenoon lectured, Psalm cvii. 1-9. Very solemn and impressive was this discourse, and, referring to the communion last Sabbath, seemed peculiarly appropriate. The Psalmist, a partaker of salvation himself, calls upon all men to praise God; every

one who hears or reads this call. The duty of thanksgiving by the unconverted. The forbearance of God. In the second and succeeding verses, the reasons for continual praises on the part of the people of God. Afternoon—Joshua xviii. 3, “And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?” 1st, The situation of the children of Israel in the text. 2nd, Its resemblance to ours, as having lately come from a communion table. 3rd, The diligence used by believing communicants to get possession of the heavenly Canaan. 4th, Unconverted professors slack, or indifferent about higher attainments.

Thursday evening.—Heard Mr. P.—Text, Romans x. 1, “Brethren, my heart’s desire and prayer to God for Israel is, that they may be saved”. The end of preaching and hearing is salvation, and nothing short of this attainment will avail us. The duties of faithful teachers of Christianity, and the duty of those under their instructions were affectingly stated. Oh that I may be found in the footsteps of the flock.

Sabbath, 30th August.—Forenoon—Exodus iii. 1-7. The condition of Israel at this time. God’s silence. The character of Moses. His education and capacity. The sight which he saw. The meaning of those emblems. Applicable to individual believers, and the church generally in every age, until the Millennial age. Hence the consolation to the people of God. Afternoon—Psalm lxxxiv. 11, “For the Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that

walk uprightly". Evening—John vi. 38, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me".

September, Sabbath.—Mr. P. finished his lecture—Exodus iii. 1-7, "Moses hid his face". The mingled feelings of Moses at this time. His probable fear that God might not yet intend a deliverance. His probable expectation that the time of deliverance predicted might be arrived. The faithfulness of God. Moses already knew God, but this fresh manifestation of His character produced great reverence. That which makes heaven the place of humility and reverence—his sins would be present to his mind, and conscious guilt filled him with shame in the presence of infinite holiness. The divine compassion toward suffering and oppression. The determined deliverance. It was not intrusted to men. God Himself came down. Having qualified Moses by the leaving of Egypt and the humbling discipline of Midian, He now appeared to send him. Application. Among other things, believers should watch and be concerned about the procedure of God towards them individually, and also towards His Church. Every believer has a fire lighted up within him which will consume his depravity. Afternoon—2nd Corinthians ii. 14. Assurance is a peculiar, not a common attainment of believers. Who they are who are intended by the text. It is the church, or believers. Their character. In Christ. When assembled together in the house of God, they stand with the Lamb on Mount Zion. In secret prayer they are with the Lamb. In the transactions of life they carry with them the Spirit of Christ. They seek to promote holiness everywhere, and to advance His kingdom. Before triumph there are many

trials. The Christian warfare carried on against enemies within, wickedness without, and with all who are friendly to sin. In the believer is felt deficiency. His trust is in Christ.

2nd Sabbath of September.—In Forgandenny Parish. Heard Mr. Drummond preach his first sermon after ordination. 1st Corinthians ii. 3, "I was with you in weakness, and in fear, and in much trembling". Those feelings participated in by every faithful minister. Their reasonableness, deducible from the arduous nature of his duties. The importance, responsibility, difficulty, and danger in having neglected those benefits which are included in the commission of an ambassador of Christ. The duties and feelings of the people were also set before us.

I trust this young minister had indeed a sympathy of feeling with his text. It gratified me much upon reflection that though as the commencement of his labours in that parish, he had chosen to state his own and the people's duty in strong and emphatic terms, as common in that relation, still he made no engagement, I mean no bold promises to the people, neither did he exact any. May the Lord dispose and enable each to labour and fulfil their several obligations.

Sabbath, 20th.—Afternoon—Heard Mr. Parker. 2nd Corinthians v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God". The ambassadors of Christ. To whom sent. Not to you, which is supplied, but to all who are in a state of sin—unconverted. While in this state God is hated. Proved by the practices

and dispositions of youth and maturer age. The nature of the embassy : beseeching enemies to be reconciled. The tests of character : last of which was—keeping His commandments. The encouragement to be reconciled to God. His condescension in proposing reconciliation. His revealed character. Though terrible to enemies, good and gracious to such as seek his face. From mercies received. If He has given us such things as our daily benefits, His word also, and ordinances, what will His goodness be when reconciled ? And, fourth, take encouragement from the work of Christ, the gift of His Son from heaven.

Thursday evening.—Psalm lxxxvii. 2, “The Lord loveth the gates of Zion more than all the dwellings of Jacob”. The gates of Zion, wherever God is worshipped ; the heart of every believer ; worshipping families ; and the Sanctuary. The gates of Zion and the dwellings of Jacob described : and the reasons of God’s love to the former proposed as subject of thought through life : 1, His word is there : 2, Salvation is declared : 3, Sinners convicted and converted : and 4, The converted instructed for eternity.

Sabbath, 27th September.—Luke vii. 31-35. It was customary to have music at the Jewish marriages and funerals, which was imitated by children in their amusements. 1st, The neglect of the Gospel in our day and in this place similar to that of the Jews under the preaching of Christ and His forerunner, John. For, 1st, The people are ignorant. They do not know. 2, They are unimpressed by the Gospel. 3, They remain unsanctified by it. Afternoon—Jeremiah iv. 3, “Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns”. The prophet was directed to address these words

to the professing church in his own day, and they are suitable to our day, and not unreasonable to accompany the announcement of the communion, being to be shortly dispensed among us. The state of heart here described under the figure fallow ground, neglected, covered with thorns. Called to judge whether it be not the state of professors in our day, to judge whether it be not our own state. Among the other things here stated the thoughtlessness of sinners was expressed in emphatic language, and the want of spirited efforts to overcome the thoughtlessness, ignorance, indolence of the heart was pointedly exposed. The love of God and holy principles could not grow while the thorns remained. Evening—For the Juvenile Library—Ecclesiastes xii. 11-12, "The words of the wise," includes the whole word of God. They are given by one Shepherd, the Eternal God, the glory of all kingdoms, the glory of heaven. They are given to the Son, the Father's equal—to the Holy Spirit. This part of the discourse rose to sublimity. The whole was searching and interesting. These words were as goads to pierce and rouse the unconverted. They were as nails wisely fixed by a master's hands for the conversion of sinners. They are used to urge on the people of God; and Solomon, the wisest of men, after experience of the excellence of these words, and the weariness and vexation produced by study, advises men, especially the young, by these to be admonished, instructed.

2nd October, Evening.—Isaiah xl. 11, "He shall feed His flock like a shepherd: He shall gather the lambs in His arms, and carry them in His bosom, and gently lead those that are with young". One shepherd, the Messiah, who has one flock distinct from all other flocks and shepherds. His

care over this flock. He gathers them. Tender guardian of the young and inexperienced, whom He carries in His bosom : and compassionate treatment of those who cannot seek pasture. He gently leads them, gives them provision. The enemies of the flock of Christ were also noticed. It was a precious, savoury exercise.

Sabbath, 5th October.—Hebrews ix. 1-16. Much of the Scriptures is occupied with objects for spiritual instruction taken from natural things. This means is successfully employed in teaching youth ; and it was the means, in the hands of the Spirit, employed for instructing men in the early ages of the church. The Apostle directs our attention in this chapter to some of these emblems, and we shall consider the doctrines brought to view in the things here mentioned. 1st, The Tabernacle, which typified the Church of God on earth and in heaven. 2nd, Some of its furniture. 3rd, The priests. 4th, Sacrifices. 5th, Solemn days. 6th, Miscellaneous feasts ; scape goat and jubilee. Second, For what purpose were these things appointed ? For instruction. 1st, To distinguish the church from the world, and teach men that until regenerate they are far from God. 2nd, Man cannot devise any acceptable way of worship. 3rd, To teach of the one Saviour and Salvation. 4th, That not only is the Church of God separated, but it contains every thing excellent. It was intended to give instruction to those within. Neither the priests there appointed by God, nor the people are better till God Himself make them so. Their character. The use of the brazen altar, golden censer, laver and anointing oil ; severally employed by the people of God to teach of Christ, the great Sacrifice. The duty and privilege of prayer. The necessity of being washed

from the pollution contracted in religious and secular duties, and the teaching or anointing of the Holy Spirit Himself. Afternoon—Romans ii. 28-29. The nation of the Jews was separated by God from all others, to manifest to the world His choice of a people for Himself. By these words we are taught that those Jews who remained unchanged in heart were not the people of God, though nationally so by maintaining the rite of circumcision and other observances. As it was with the Jews, so is it in our day. Whatever the profession of religion is, while unconverted, our condition is perilous. Our attention was directed to the different principles that animated the sincere and nominal professor. The one, serious in heart, lives to God, pursues holiness.

Thursday, 9th.—Prayer Meeting—Mr. P. Psalm cxlv. 19, "He will fulfil the desire of them that fear Him. He will hear their cry, and will save them." Three parts. 1, The character of those here mentioned. They fear God, cry to Him. The features of the new creature, and the accomplishment of that change which is wrought in every one who fears in the sense of the text, severally considered. 2, Their desires. 3, The desires of such shall be fulfilled, and they saved. These blessings described, and this salvation, which is not completed upon earth.

12th October.—This day closed the labours of our faithful and beloved pastor. I cannot express what his mouth uttered. The whole exercise bore upon his and our circumstances. The Lecture—Revelation i. 9-20. Afternoon—Colossians ii. 5, "For though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ". Evening—

Acts xx. 32, "And now, brethern, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

Mr. Parker returned immediately after his induction to his new charge, for the purpose of conducting the communion services among us.

Thursday forenoon. Commenced the exercises of this day of humiliation and prayer, with an appropriate prayer, and short exhortation from Isaiah i. 18, "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool," joined with that passage of Micah vii. 18, "Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgressions of the remnant of His heritage?" Afternoon—Zechariah ix. 11, "As for thee also, by the blood of thy covenant I have sent for thy prisoners out of the pit wherein is no water." The plan of this discourse is beyond my reach of recollection; but the blood of the covenant, the one atonement, the great benefits resulting to those prisoners, who through it are brought out of the pit of a natural state, and the character and condition of the unconverted, represented in the text by those in the pit without water, were severally, solemnly, and searchingly applied.

Saturday, 25th.—Mr. Clugston—I. Corinthians vi. 19-20, "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and spirit which are God's."

Sabbath, 26th October, 1828.—Revelation xxii. 2, “In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.” This emblem of Christ used in a variety of Scriptures. In what respects Jesus, the tree of life, differs from all other trees. Itself described. Its fruits varied and unfailing; suitable for every season of life; and its leaves heal the nations. The ordinances here understood by the leaves. Next, where the tree is found. It grows in the streets of the city, described in the preceding chapter, and on each side of the river. Where is the city? It is on earth. The nations on earth alone need healing; and it is the church; not the church visible, but believers. It is four square 150 miles, and 200 feet high are its walls. They cannot be climbed over, though many think it the easiest thing imaginable to do so. They think they can jump into it at any time. But the gates are open, and every one that enters by them finds Jesus, the tree of life, growing everywhere in this large city. Wherever they walk, whatever they do, they need Christ, and they find Him everywhere.

Mr. P. exhorted six tables and preached on Monday. Numbers xxi. 4—last clause—“And the soul of the people was much discouraged because of the way”. A very suitable and experimental discourse. On Wednesday he again preached. Isaiah xlv. 24—middle clause—“To Him shall men come.” And on Thursday at prayer meeting, Genesis xxxv. 13, “And God went up from him, (Jacob) in the place where He talked with him”. From these words did Mr. P. last discourse to us in public on the great things of salvation.

Friday, 31st October, 1828.—This day is a day to be remembered, one which has witnessed the departure of a burning and a shining light in the Church of Christ from amongst us, under circumstances peculiarly affecting. The agents employed here have been men of religious profession. Oh that while I see envy to have made the sanctuary desolate, I may be taught to repent of my awful misimprovement of such privileges as I have been favoured, along with numbers, to enjoy in this place. The judge of all the earth shall do right.

Thursday, 6th November, 7 o'clock.—This hour it becomes me to have my thoughts engaged about a spiritual concern. No church bell has rung. The Sanctuary doors are shut. The careless and the mockers rejoice! Oh deal not with us, Lord, in wrath. Consume us not in thy hot displeasure. We are verily guilty. Congregational misimprovement, family and personal sins have provoked Thee to remove from us, to give this portion of Thy creation into the hand of enemies. Oh give repentance to Thy people. To all give patient, importunate persevering waiting upon Thee, whose commission is alone available to a spiritual good. Oh send us a pastor after Thine own heart. Give us an ambassador from Thyself, the sound of His Master's feet being heard behind him. The Scriptures selected by my venerated pastor, in the private intercourse had with him previous to his going, were, first when his removal was not finally fixed, when the measures of those sending him away were by his friends anxiously wished to be counteracted, Psalm xxxvii. ; morning of the day before he left, Philippians iii. ; and before finally separating, Hebrews iv.

16th November, Sabbath.—Hitherto our house has been left desolate in comparison of the exercises to which we have been accustomed. This day one of decided piety preached, Mr. Reid. In the forenoon—Matthew xi. 28, “Come unto Me all ye that labour and are heavy laden, and I will give you rest”. 1st, Who are included in this invitation. 2nd, The invitation itself, or embracing of it—and 3rd, The rest promised. Afternoon—Psalm lvi. 12-13, “Thy vows are upon me, O God: I will render praises unto Thee. For Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before Thee in the light of the living.” The regenerate who make vows, and the unregenerate, were each considered. The death spiritual from which the renewed soul is delivered, and the believer’s walk before God in the light, were very experimentally expounded, especially referring to communion and enlargement of soul in every duty and relation of life to which the believer is called. Evening—Hebrews ii. 3. “How shall we escape if we neglect so great salvation!”

January, 1829.—This season has been fraught with events deeply affecting my peace. The removal of Mr. P. has realized our fears. Three of nine proposed to succeed him were esteemed decidedly pious, but one who was not a candidate, of less decided, or rather unproved piety, was in haste nominated to the distress of many. But those who have been associating and individually pleading for a pastor after the Lord’s own heart, have had a singular answer of prayer in the ready acceptance of an assistant by Mr J. and Mr. —, and it is hoped Mr. Reid will be willing to accept the situation. I have also a personal concern which has been influenced by the dread of what has occurred in the congregation to which I have been sincerely attached

for seven or eight years. For nearly four weeks have been subjected to a variety of conflicting thoughts. My desire is that the Lord will direct in every particular. O Lord, enable me to resign my judgment, feelings, incapacity, hopes, fears, person, reputation, and prospects into Thy hand to do with me as good in Thy sight, for the glory of Thy great name.

February.—Never have I had such impressions of the preciousness of divine power in the ordinances, as of late. Worthy Mr. Reid is now fixed, and labouring with acceptance, putting to silence those who spake all manner of evil concerning him. Besides other discourses, have heard him on two occasions from Acts xix. 2, "Have ye received the Holy Ghost". 1st, Who they are that have received. 2nd, Those who have not. And as a preparation for the Communion, Joshua iii. 5, "Sanctify yourselves, for to-morrow the Lord will do wonders among you". 1st, Considered the words, "Sanctify yourselves". They are alone applicable to believers, who are previously sanctified by God, and are thereby excited to diligence in sanctifying themselves. 2nd, The wonders done by God, exhibited in the institution of the Supper. The wonders done in worthy communicants, and the wonders of judgment on the unworthy. On Sabbath evening he discoursed from Canticles viii. 5, "Who is this that cometh up from the wilderness leaning upon her beloved". This evening heard Mr Jaffray—John vii. 37, "On the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Have attended these exercises in the prospect of renewing my engagements next Lord's day at our own occasional communion. Did not consider myself warranted

to appear Sabbath after Sabbath at the table of the Lord. Oh that the Holy Spirit may prepare me for a warrantable engaging in this holy exercise. Lord, Thou only art sufficient for my necessities. I need faith and love and spirituality of mind ; I need grace to carry aright towards Thee, and in the duties and intercourse of life. O prepare me for all Thy will. I again and again surrender this personal concern into Thy hands, and entreat ability to resign my judgment, feelings, incapacity, hopes, fears, reputation, and prospects into Thy hands, to be disposed of, and directed entirely by Thee. Oh let no opposing sinful principle obtain ; and Thine alone be the glory !

Tuesday.—Heard Mr. Reid this evening—1st Peter ii. 7, “Unto you, therefore, which believe, He is precious.” A precious exercise, solemn and searching. Oh that the great Remembrancer would apply it to my soul, and not to mine only, but every one present.

Saturday.—Mr. P. preached preparatory to the Communion. Psalm cxxxii. 15, “I will abundantly bless her provision. I will satisfy *her* poor with bread.” The Psalmist’s exercise of soul in the previous part of the Psalm. Description of Zion’s poor, or the people of God, to whom these promises are made. Zion’s provision described, peculiar to her people. 3rd, The blessing.

Sabbath.—Action sermon—2nd Corinthians viii. 9, “For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich”. A precious discourse, in which were considered, 1st, Something of the riches of

Christ. 2nd, His poverty. Those for whose enriching this poverty was endured. It is grace, free sovereign grace. The text, addressed to believers, was prefaced by stating the duty of being well acquainted with Christ. As a conclusion of the Communion service, addressed from Deuteronomy x. 12-13. Upon keeping the commands of Christ, fearing, obeying, and loving God. A short service at Chapelshade—1st Peter ii. 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light". At night heard Mr. J.—Psalm xlviii. 3, "God is known in her palaces for a refuge". Renewed my engagements at His table, but am still in doubt about my state, though encouraged more and more to hope that the Lord Himself is at work. My circumstances demand special grace. Oh that Thou wouldest search me, and give me what Thine own people seem to believe me possessed of. Lord, let me not add this to all my sins—"a deceiver of the brethren".

Monday evening, Mr. Reid—John iii. 3. Upon regeneration, an impressive searching sermon. May it be given to those who entertain prejudices to have them removed, and in their blessed experience to know that he is taught of God, and His messenger for their salvation.

Thursday evening, the monthly prayer meeting. Opened by Mr. Reid with a penitential prayer, and exhortation upon the vision of dry bones. Followed by Mr. Parker, who prayed, and exhorted from Isaiah lxiv. 7, "There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee". The exercises closed with prayer by

Mr. Jaffray. The ordinances were never accompanied, to me, with greater unction than on this occasion. And in this I would record the loving kindness of the Lord, in this procedure towards me, notwithstanding the aggravations of my guilt. My anxiety has been greater than I ever remember to have endured.

Sabbath, 8th March.—Heard Mr. Reid lecture—Mark i. 14-20. Three seasons were mentioned as fraught with immense importance, as to their improvement for eternity; viz., that of youth, of health, and 3rdly of convictions, of which, under a preached gospel, few were not made the subjects. And here was happily exhibited the conviction and great appearances of concern produced by John's preaching; who being shortly imprisoned, there is little appearance of saving benefits. Christ preached the same Gospel, which doctrine must still be held by His ministers. The subject was handled in an interesting, close and very searching manner. Oh that the Holy Spirt may bless these truths to all of us. Afternoon—Heard Mr. Jaffray.

These few past months have been opening to me unlooked for providences, which have sent me often to my knees for guidance and countenance, but I know not that such exercises will enter into the ears of the Lord of Sabbath. I have been the subject of mingled and varied feelings. All have been polluted with sin; some altogether sinful; and blessed be He in whose hand I trust my heart is, my prevailing desire has been to fall in with whatever may appear to be the Divine Will, and most promising of advantage to the church, my family, and my own soul. I would now record my desire, and oh that it may be the subject of daily importunate prayer, that I occupy no place

which the Head of the Church has not assigned for me, and will by His grace qualify me to fill to the honour of His great name. And if the prospect that opens upon me is realized, what gifts and graces will be required to qualify me for duty !

Sabbath 15th.—Heard Mr. Jaffray, forenoon—Afternoon Mr. Reid, Genesis xlv. 45. There is no hesitation as to which of them is the most faithful and spiritual minister ; but continue to divide my Sabbaths. It ought to be matter of deep concern if I am by this trifling with ordinances, and yielding a sinful deference to endeared associations, and prudential motives. Oh ! may my way be made plain to separate finally. Of late have been the subject of mental conflicts and perplexing thoughts, to a degree of which I did not suppose myself susceptible. Have had thoughts of committing the substance of these agitations to paper, but perhaps it is best to be rather concerned that all my ways be ordered by unerring wisdom, and if my heart does not deceive me, my desire, my prayer is, that only as the Lord Himself is calling, has graciously appointed, and will accompany with His presence and blessing, any design shall prove realized. It has appeared my duty to embrace what I believe may be the leading of Providence towards me, and commit the matter to Him who, by innumerable instruments can turn aside what is not His purpose.

Wednesday, 22nd April.—Previous to the Communion Mr. P. preached—Matthew v. 47. “What do ye more than others.” The question implies the converted doing more than others, and 1st, Enquired what the unconverted may do. 2nd, Some things they cannot do. 3rd, The converted do excel the unconverted in cherishing friendly

dispositions toward enemies, in regarding the whole of commanded duty, and in various other ways. The discourse was concluded with a faithful affectionate urging of self-examination. One prominent test of discipleship given was secret prayer. It may be considered the barometer of the soul. Is it a desired exercise? Are you happy when God your Friend is alone present?

Friday evening, Mr. P.—Colossians iii. 3, “Ye are dead, and your life is hid with Christ in God.” The Epistle was addressed to “all saints”; and every believer is a saint. Discriminating discourses were judged best adapted as preparatory to the Lord’s Supper, in which believers may be encouraged and assisted, and the unconverted be alarmed and warned. 1st, Believers are dead; dead to themselves; to the love of the world, its pleasures; to the love of sin; and to the curse of the law. 2nd, They have a life given to them, their own property. It is a hidden life, involving mystery and concealment, and also security. 3rd, It is in God. It is hid with Christ. Affectionate calls towards the close were made, to come away from every false dependence and come to Christ. The whole exercise was rich, and reminds of former privileges unimproved.

The Sabbath approaches. I am fearfully unprepared. Have hesitated as to taking my seat at the holy table, but never was more poor and necessitous. A personal concern weighs heavily on my thoughts and affections. O Lord, dispel the cloud in Thine own best time. Look in pity on my attempt to commit this cause to Thee, and do Thou bring it to pass, and oh give deliverance from sinful engrossment.

Sabbath.—Mr. P. John xii. 32, “And I, if I be lifted up

will draw all men unto me." 1st, Christ lifted up on the cross. Many things to be thought of in these affecting circumstances of the Saviour. In the introduction, were directed to prayer, and to continue in the exercise ; in answer to which we might gather around the cross, and behold the suffering Saviour sneered at, His ears assailed with railings, till God the Father, by a sable covering, hid Him from the gaze of the multitude. The effect of these things, drawing men to Him ; sovereign grace and electing love shown to be alone inducible from this expression of "drawing all men". The concluding service—Psalm cxvi. 9, "I will walk before the Lord in the land of the living". This was the expressed determination of every communicant, and manifested in such things as these. Devotedness to His service ; seeing Him in everything ; seeking to please God in all things. Was much harassed the greater part of this day, and unusually burdened. I am chargeable with much sin in this matter, and it is only in the Divine guidance and government of it, that there is hope of a favourable issue. Great is my infatuation. My mind has for several hours been considerably relieved, but only as it comes from the great Deliverer, is it safe. O Lord, give me faith to commit all that concerns me, for time and eternity, unto Thee, and oh give grace to walk before Thee in the land of the living.

Monday.—Gaelic Chapel, Mr. P.—1st Thessalonians ii. 12, "That ye would walk worthy of God, who hath called you unto His kingdom and glory". 1st, Every genuine believer is called by God Himself. 2nd, Believers are brought into a glorious kingdom on earth and in heaven. 3rd, Walk worthy of this call of God ; in humility, in holiness, in exhibiting the glory of God to others ; by meditating on the

things of this glorious kingdom ; and in diligent preparation, looking for its consummation in heaven. There was much given to think upon, and the rich provision made for the new-born soul, which needs instruction, correction, defence, communion with God.

Tuesday—Meeting addressed by Mr. P.—On the importance at this crisis, in the things of religion, of acquaintance with the Scriptures ourselves ; to get well assured of what is there stated of human depravity, of salvation, and of faith.

Thursday evening.—Prayer meeting addressed by Mr. P.—1st Corinthians xii. 7, “ The manifestation of the Spirit is given to every man to profit withal ”. The happy effects that might be expected to follow the employment of time idly spent, were prayer resorted to. This was succeeded by an interesting, and singularly impressive illustration of gifts, separate from graces—which were also expressed in an interesting and affectionate delineation of their unspeakable preciousness. Oh to be kept waiting upon God, guided in all things, and have all things sanctified.

Aberdeen, 25th November, 1829.—On this the evening of a day of public thanksgiving, I am induced to record my obligation to give praise and thanks for the marvellous goodness of the Lord in leading me by a way which I knew not ; for surprising me with benefits ; disappointing fears in prospect of present circumstances ; removing dreaded difficulties ; and exposing groundless fears, in anticipation of that change in my circumstances which agitated my mind for many months. Ah, I little thought of the connection which my own prospects in life had with the removal of my revered pastor, who is now my beloved husband, counsellor, and friend. Twelfth of August was the day that engaged me to give myself to a husband, having previously desired and endeavoured first to give myself to the Lord. In the public services of this day, our meditations were directed in one particular to remember benefits. And how shall I be able to record the benefits conferred upon me, who have been prevented with goodness, where nothing but judgments were to be anticipated ! What shall I render unto the Lord ? Oh take me, and all that concerns me, into Thy more immediate guidance and keeping, and never let me be lifted up to my destruction ; but grant that my depravity be removed, and Thy grace magnified in me and by me.

Zechariah ix. 17, " For how great is his goodness, and how great is his beauty ! Corn shall make the young men cheerful, and new wine the maids." In the forenoon, the discourse from this text was formed of some introductory observations on the prosperity of the Israelites when in quiet possession of Canaan ; on the divine attribute of goodness,

residing in God Himself, flowing out in creation, in the misery of a fallen world, in redemption, in bestowing temporal benefits, in conversion, sanctification and glorification of His people ; and in the afternoon, we were directed to think of the Divine goodness manifested towards us individually ; with a third division of the subject, comprehending an endeavour to analyse the ingredients composing true gratitude. There can be no genuine gratitude where there is not felt unworthiness. There will be also efforts to remember former benefits. 3, Admiration at the condescension of the great God towards us. This gratitude also contains acquiescence of mind, in the withholding of those things once desired. Resolutions to acknowledge our obligation for so great benefits, by devoting all to God, our two mites, soul and body, to Him. It will be accompanied with desires after the friendship of the great God. Concluded with an application to us individually, with a recommendation to employ the remaining hours in following out the instruction derived from the consideration of this subject, and the reason for such exercises as this day is set apart for.

April, 1830.

Mr. Parker commenced a course of lectures on the Evidences of Christianity.

I.

An introductory discourse from Jeremiah, vi. 8, "Be thou instructed, O Jerusalem, lest my soul depart from thee." Similarity between the present state of our own country, and that of the Jews in the time of this prophet.

II.

A second introductory lecture from Psalm cxix. 72, "The law of Thy mouth is better unto me than thousands of gold and silver". The high esteem in which the word of God is held by all believers. The reason of this.

III.

April 25th.—Hebrews, i. 1-2, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son". First, The necessity of a revelation from God, from the state of man, &c. Second, Reasons for expecting a revelation. Third, The manner of giving revelation. God began at the beginning, while Adam was in primeval innocence.

IV.

May 9th.—Proverbs xxiii. 23, "Buy the truth, and sell not; wisdom and instruction and understanding". The East Church.

V.

May 16th.—Deuteronomy xxxii. 31, "Their rock is not as our Rock, even our enemies themselves being judges". Some things enumerated belonging to the external evidences of the Scriptures being a revelation from God, and usually treated of in books of evidence. Intention to consider the internal rather, and, as it were, take up the thing, and look at it. In looking at a watch it is soon discovered to be what one, or a number of men, could produce by arranging the materials of which it is made ; but at a flower, or an animal, or the form of this earth, as far as we can see it, the mind is assured that these must be the work of a God. The perplexity felt by the young in looking at so large a book as the Bible. The work of their instructors to take up one part after another and explain it ; the doctrinal, preceptive, historical, the sketches of character which it contains, in succession. These remarks were preliminary to entering upon the immediate subject of this lecture, the character of God : His oneness ; His natural and moral attributes ; immensity, eternity, immutability, omnipotence, omniscience, omnipresence ; His having all things in subjection to Him ; His sovereignty ; three Persons in the Godhead. None but God Himself could have revealed such a character. Man never would have discovered it. Man dislikes it.

VI.

May 23rd.—Another Lecture from the same text, Deuteronomy xxxii. 31. The character of God in His procedure toward His creature, man. The kind and degree of obedience required to His law. It is a law demanding supreme love to God, and also love to man, Deuteronomy, 5th

Chapter, also 7th, 8th, 9th, 10th Chapters were recommended to our attention, and Christ confirmed the undeviating obedience which the law of God requires, when He declared, not one jot or one tittle should fail. It is the entire surrender of the heart. God looks upon the actions, thoughts, desires, and intents of the hearts of the children of men. He abhors wickedness, He will punish it. He looks with complacency on the upright in heart; they have been changed by Divine Grace, and though they have manifold imperfections, they love God, and approve of His way, and He will bring them to heaven. Man never could have thought of such a God; never could have discovered the kind and degree of obedience He requires; the hatred He bears to wickedness, and what He counts wickedness; never would have supposed a people so little known, so humble, should be rewarded with heaven.

VII.

May 30th.—James 1st, xxiii. 24, "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: He beholdeth himself". The internal evidence of the Scriptures being from God, was this evening proved from the character there given of man. The Bible is a mirror in which man may see himself. 1, It declares all men totally depraved. 2, Ignorant, or without understanding concerning his real condition before God; and 3, Unwilling to return to Him. These three positions were proved to be the statements of Scripture, and it accorded with the histories of past ages, with the state of the unconverted in our own land and age, and with the testimony of the people of God.

This seemed much to the point, a discourse fraught with faithful and alarming statements. Oh, that some would see and understand, and turn to the Lord with their whole heart.

VIII.

June 6th.—Isaiah xlv. 17, "Israel shall be saved in the Lord with an everlasting salvation".

IX.

June 13th.—The same text as above. As the seventh lecture exhibited the ruined and hateful state of man, as made known in the Scriptures, the same Scriptures revealed a method of deliverance altogether above any conception of the creature. It is termed salvation. It originates in God Himself. He determined it should be by transference of guilt. He fixed upon the Substitute; and that the Surety shall bear the guilt of every one of His people, who are a certain number. The importance of the whole truth being declared on this point, so hostile to the natural pride of man.

1834. Sabbath, 17th August.—Deuteronomy xvi. 1-16.
Afternoon, Psalm xxvii. 4.

Sabbath, 24th.—Acts xiii. 38-39. Afternoon, Psalm xxvii.
4. 1, The beauty of Jehovah seen in His temple. 2, The
Psalmist's desire to dwell there. 3, The exercises prescribed.
To behold, to enquire.

Sabbath, August 31st.—Psalm xlv. 1-5. Afternoon,
Hebrews x. 19.

Wednesday, September 4th.—Dr. Kidd—2 Corinthians v.
11. Evening, Jeremiah iv. 14.

Saturday, 6th.—Isaiah xlv. 24. Evening, Mr. S.—
Leviticus x. 3.

Sabbath, 7th.—Communion—Luke xxij. 44. Evening,
Psalm xvi. 8.

Monday.—Mr. Stewart—Psalm cxlix. 87.

Sabbath, September 14th.—2 Peter iii. 17. Evening, Dr.
Kidd—Romans xiv.

Sabbath, September 21st.—John xvii. 14-15. Evening, Mr.
Denham—1 Corinthians i. 9.

Sabbath, 28th.—Galatians i. 9-12. Evening, Dr. Dewar,
Romans iii.

Thursday.—Mr. Murray—1 John ii. 15-19.

Sabbath, October.—Mr. J. Macdonald—Romans viii. 9-11.

Evening.—Mr. Crambe—Daniel v. 27.

Thursday.—Revelations iii., last verse.

Sabbath, 12th October.—Galatians i. Afternoon—Micah iv. 1-2.

Tuesday.—Synod sermon—Psalm cxxii., last verse.

Thursday.—Dundee—Proverbs xxx. 12. Afternoon—Luke vii. 30.

Friday.—Romans v. 5.

Saturday.—Ezekiel xxxvi. 25.

Sabbath.—Evening, Mr. Lewis of Leith—Jude, 3rd verse.

Monday.—Lochee, Jude 24th and 25th verses. Evening, Mr. Roxburgh—I Peter i. 12.

Sabbath, 2nd November.—Began reading the Psalms 1st and 2nd, 119-33. Afternoon—Mark 1st, Luke xiv. 22. Evening—Romans vii., Catechism, 82nd and 83rd questions.

Thursday evening.—Matthew xii. 50, or Mark iii. 35.

Sabbath, 9th November.—Read, with explanation, 3rd and 4th Psalms—Lecture, Psalm cxix. 33-40. Afternoon—Mark i. 22-38. Sermon—Luke xiv. 23.

Wednesday, 12th.—Thanksgiving, 47th Psalm. Discourse, Psalm cxix. 6. Afternoon—Jeremiah v. 24.

Sabbath.—Psalm 5th, Galatians ii. 11. Afternoon—Mark, Ephesians v. 14-16.

Tuesday.—Zechariah xii. 8.

Thursday.—West Church, Mr. G.—John vi.

Sabbath.—Psalm 6th, Galatians 2nd, 17-19. Afternoon—Mark; Acts.

Tuesday evening.—Isaiah xxv. 7.

Thursday.—Barkmill—Amos v. 14.

Sabbath, November.—Psalm vii., Galatians ii. 20-31. Afternoon—Mark iii. 1-21. Sermon—Mark vi. 20.

Tuesday, 1st December.—Ephesians iii. 17, 1st clause.

Sabbath, 6th.—8th Psalm, Galatians iii. 1. Afternoon—Absent, Mark iii. 20-35, Deuteronomy. Evening—First Lecture on Church of Scotland, Nehemiah iv. 2.

Tuesday evening.—For Library—Daniel xii. 4.

Thursday.—Dr. Thomson, W. Church—1 Cor. x.

Sabbath.—9th Psalm, Galatians iii. 1-5. Afternoon—Mark iv. 1-20, Luke i. 50.

Tuesday.—Mr. Brown of St. Paul's—Exodus.

Sabbath.—10th Psalm, Galatians iii. 6-9. Afternoon—Mark iv. 21-41, Luke x. 23-24.

Tuesday.—James v. 16.

Thursday.—West Church, Mr. Davidson, Luke ii. 10-11. Barkmill, John vi. 54.

Sabbath, 28th.—11th and 12th Psalms, Luke xxi. 34-35-36. Afternoon—1st Thessalonians iv. Numbers 23-10 last clause.

Tuesday, 30th December.—Psalm xxxi.

Thursday, 1st January, 1835.

Sabbath 4th.—Psalm xiii. Afternoon—Deuteronomy xxxii. 44-52, and 34th Chapter. Sermon—Joshua i. 5-6.

Tuesday evening.

Sabbath 11th.—Psalms xiv. and xv., Galatians iii. 10. Afternoon—Mark v., Hebrews ii. 14-15.

Tuesday.—Exodus xxxiii. 16.

Thursday, 15th.—West Church—Romans xiii. 10, last clause.

Sabbath, 18th.—Psalm xvi., Galatians iii. 10. Afternoon—Mark v. 21, Romans viii. 11.

Tuesday.—

Thursday.—West Church, Mr. Allan—Romans xiv. 17. Evening—Barkmill.

Sabbath.—Mr. William Meston—John iii. 3. Afternoon, Mark vi. 1-13, Revelation vii. 14.

Monday evening.—Dr. Wood's—Romans v.

Tuesday.—Psalm xvii. last verse.

Sabbath, 1st February.—Psalm xvii., Galatians iii. 13-14. Afternoon—Mark vi. 14-29, Rev. vii. 15.

Tuesday evening.—1 Timothy ii. 8.

Sabbath 8th.—Psalm xviii. 1-24, Galatians iii. 15-18.
Afternoon—Mark vi. 30, Matthew viii. 11.

Sabbath 15th.—Mr. Thorburn read Genius vii., Romans viii. 15. Afternoon—Mark vii. 1-23, Acts xvii. 20.

Tuesday evening.—Jeremiah v. 3-4.

Thursday.—Barkmill—Psalm iv. 6-8.

Sabbath, 22nd.—Psalm xviii. 25-50, Galatians iii. 19-22
Afternoon—Mark vii. 24-37, Rev. vii. 15.

Sabbath, 1st March, 1835.—Forenoon, read and explained 19th Psalm. Lecture in course, Galatians iii. 23-25. "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Afternoon—Read and explained Mark viii. 1-21. Sermon, 1st Corinthians x. 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God". Evening, 4th discourse on the Church of Scotland. Song i. 17. "The beams of our house are cedar, and our rafters of fir". The previous discourses on this subject had the text, Nehemiah iv. 10, "And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish". The excellence of the foundation of doctrine: and under the other text, the excellence of the government and discipline of the Church of Scotland, was begun to be considered.

Tuesday evening.—Prayer Meeting—Jeremiah's Lamentations iii. 3, "Surely against me is He turned. He turneth His hand against me all the day". There are mysteries in Providence, there are mysteries also as here in God's procedure towards His own people. The state of the believers in the text. Consequences, "The ways of Zion mourn".

Sabbath 8th.—Read and explained 20th and 21st Psalms. Lecture—Galatians iii. 26, "For ye are all the children of God by faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Afternoon—read Mark viii. 22-38. Exodus xx. 18, "And all the people saw the thunderings, and the lightnings, and the noise of the trumpets, and the mountain smoking, and when the people saw it, they removed, and stood afar off". The general ignorance of God. When He manifests Himself, alarm and removal from Him, the consequence on the part of the wicked. His people awakened by Divine manifestations. By God making Himself known, the knowledge of what sin is is learned. The sinner sees his whole life to have been an incessant course of sin.

Tuesday evening.—2nd discourse on Lamentations iii. 3. It was considered in discoursing on this text that no man liveth to himself. Second division of the subject, enquire the reasons. To mark the Divine displeasure against sin: He cannot but hate sin in His own people. To promote sanctification.

Sabbath 16th.—Psalm xxii. 1-21. Many things here not applicable to David, but all realized by the Saviour. Subject here for study many years. No manifestation of Divine wrath in the world's history, nor in hell comparable to what is here exhibited. A night of the agony and despair of condemned spirits, would not awaken sinners who will not tremble at this portion of Scripture. Lecture—Galatians iv. 1-10, "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all". Afternoon—Mark ix. 1-16. Exodus xx. 18-21. The subject of Divine manifestations resumed. Their nature and utility farther explained, together with some observations on the other verses. The carnal people removed. Moses delighted in God, and drew nigh to Him.

The Communion intimated, with exhortation to seek preparation from God, and to endeavour after it in the diligent use of means.

Tuesday evening, 18th.—Isaiah liv. 7-8, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

Thursday evening.—Barkmill, Mr. Duncan—John xvi. 14-15, "He shall glorify me; for he shall receive of him, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and show it unto you".

Friday evening.—Mr. Duncan—Psalm cxviii. 22-23, "The stone which the builders refused is become the

headstone of the corner. This is the Lord's doing, it is marvellous in our eyes."

Sabbath 22nd.—Psalm xxii 22-31. Galatians iv. 12-20, Afternoon, Woodside—Mr. Duncan read. Sermon, 1st Corinthians xvi. 22, "If any man love not the Lord Jesus Christ, let him be anathema. Maranatha." Holy severity in God; also in His Church. Holy benevolence in God; likewise holy benevolence in His people. 1st, Love to Jesus, rational, from what He is in Himself (sublime doctrine here), from the judgments of all who are excellent, the Father, Holy Spirit, hosts of heaven, and the people of God, "The virgins love Him". 2nd, This love is supernatural. 3rd, It is the fruit of faith, an indissoluble companion of faith, active faith. Close searching exposition of the second division of the text. "Let him be anathema. Maranatha".

Monday evening.—Mr. Duncan.

Tuesday evening.—Mr. Duncan—Acts i. 3-15.

Thursday forenoon.—West Church, Mr. P.—1st Corinthians xv. 55-57, "O death, where is thy sting? O grave, where is thy victory?"

Sabbath.—Psalm xxiii, Galatians iv. 21-31. Afternoon—Mark ix. 30, Hebrews vii. 25, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Some of the things that take place with those that come to God. Felt distance and fear on account of it: conviction of sin:

receive Christ : come to God Himself. This effected solely by the power of God.

Tuesday evening.—Isaiah xxx. 18, “Therefore will the Lord wait, that He may be gracious unto you ; and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment : blessed are all they that wait for Him.”

Sabbath, April 5th.—Psalm xxiv., 1st Corinthians x. 1-6. 1st, Concerning the Israelites, we are here informed, 1. They were all under the cloud, Exodus xiii. 21-22, and end of the book (40-34). 2. They all passed through the sea. Not a hoof was left behind. They also witnessed the destruction of their enemies, Exodus xiv. 26 and xv. 1. 3. They were all baptized, not immersed ; that is, separated to God, young and old. They passed through the bottom of the sea, and were under the shadow of the cloud. 4. They ate the same spiritual meat, and drank spiritual drink : manna, bread prepared in Heaven : and water deposited by God in a rock to satisfy all :—that rock, the emblem of Christ, in whom is deposited an inexhaustable fountain of good for all His people. 2nd, With many of them God was displeased, and they were overthrown, Numbers xiv. 26-30, xvi. 46. 3rd, It is not right to be ignorant of the events recorded in Scripture. 4th, They happened for examples to future generations. They are applicable to us. A solemn and close address. Afternoon—Read Hebrews i., discourse, Psalm xlv. 6-7, “Thy throne, O God, is for ever and ever. The sceptre of Thy kingdom is a righteous sceptre Thou lovest righteousness and hatest wickedness ; therefore God, even Thy God, hath anointed Thee with the oil of gladness

above Thy fellows." God, the Father, is here addressing the Messiah.

Wednesday. — Humiliation before Communion, Mr. Macalister—Matthew xxii. 5, "They made light of it." Afternoon, Mr. P.—Psalm xix. 12, "Who can understand his errors? Cleanse thou me from secret faults." Those who are in earnest about salvation desire to know the whole truth, to search deep into the arcana of theology, to search deep into the arcana of their own hearts. It is not common to be thus occupied. The Psalmist was one who felt his state as a sinner. The meaning of error, missing the mark, out of the way. Error in the heart, understanding. Danger.

Thursday evening.—Mr. Macdonald—Psalm cxix. 133, "Let not any iniquity have dominion over me".

Friday.—Psalm xxii. 26, "The meek shall eat and be satisfied; they shall praise the Lord that seek Him; your heart shall live for ever".

Saturday.—Mr. Macalister—Isaiah xxv. 6, "In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. Evening—Song i. 4, "We will remember thy love more than wine".

Communion Sabbath.—John xvii. 1; "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come: glorify Thy Son that Thy Son may also glorify Thee". Evening, Mr. Macalister.—John xvii. 24,

“ Father, I will that they also whom Thou has given me be with me where I am ; that they may behold my glory.”

Monday.—Mr. Macalister—Colossians iii. 3, “ Ye are dead, and your life is hid with Christ in God.”

Tuesday evening.—Psalm cxix. 32, “ I will run the way of Thy commandments when Thou shalt enlarge my heart.”

Sabbath.—1st Chronicles xvi. 7-11. The dignified employment or exercise here required—seeking the Lord. 1st, An analysis of this state of mind : devout ; frequent in prayer ; felt need of new blessings ; Holy Spirit within ; the bias of the soul towards spiritual exercises. 2nd, Illustration of the excellence of this duty. 3rd, The utility, happiness, and comfort of such a way of living. Afternoon—Romans xvi. 25-27, “ Now to Him that is of power to establish you according to my Gospel, even the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :) To God only wise be glory, through Jesus Christ, for ever. Amen.”

Dundee, Thursday, April 25th, 1835.—Chapelshade—Psalm xxxii. 5, “ I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord : and Thou forgavest the iniquity of my sin”. Afternoon—Job xlii. 56, “ I have heard of Thee by the hearing of the ear ; but now mine eye seeth Thee : Wherefore I abhor myself and repent in dust and ashes.”

Friday evening.—Gaelic Chapel.

Saturday.—Chapelshade—Song i. 4, “Draw me, we will run after Thee.”

Sabbath.—Action Sermon, St. Andrew’s Church—Psalm xliii. 3-4, “O send out Thy light and Thy truth. Let them lead me, let them bring me unto Thy holy hill and to Thy tabernacle. Then will I go into the altar of God, unto God my exceeding joy : yea upon the harp will I praise Thee, O God, my God”. Evening, Mr. Maclaren—2 Thessalonians ii. 16-17, “Now our Lord Jesus Christ Himself and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.”

Monday.—John xiv. 2, “In my Father’s house are many mansions : if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself : that where I am, there ye may be also.”

Thursday.—For St. Andrew’s Missionary Society—Matthew iv. 16, “The people who sat in darkness saw a great light : and to them who sat in the region of the shadow of death light is sprung up.”

Sabbath, May 3rd.—At home—Psalm xxv. Lecture—Galatians v. 1-5, “Stand fast, &c.” Afternoon—Mark x. 1-16 Sermon—Hebrews x. 36, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promises.”

Tuesday evening. John x. 9, "I am the door ; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Sabbath, 10th.—Psalm xxvi. Galatians v. 7-15. Afternoon—Mark x. 17-27. Lamentations i. 7. last clause, "The adversaries saw her, and did mock at her Sabbaths". 1st, The Sabbath. 2nd, Mockers at it. 3rd, A grief this to the people of God. 4th, The character of those who mock.

Tuesday.—Mr. Shanks, Popish lecture. The nature of sin and deliverance from it, as held by Roman Catholics. Acts xvi. 31, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Sabbath.—Psalm xxvii. Galatians v. 16-26, "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Afternoon—Mark x. 32-52. Psalm xix. 7, "The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple."

Tuesday evening.—Isaiah lxii. 10, "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people". Referring to the Jews' return from Babylon, and symbolical of what takes place spiritually with the Church of Christ in all ages. The call comes from God. The Holy Spirit proclaims, Go out of the city of destruction. The way : it is one. The character of this people : redeemed ; sought out ; holy.

Sabbath, May 24th.—Psalm xxviii. Lecture—Galatians

vi. 1-10, "Brethren, if a man be overtaken in a fault, &c." Afternoon—Mark xi. 1-19, Psalm xix. 8, "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes". Ignorance of the law of God, the cause of prevailing indifference about salvation.

Tuesday evening.—Psalm cii. 18, "The people who shall be created shall praise the Lord."

Sabbath, 31st May.—Psalm xxix. Lecture—Galatians vi. 11, "Ye see how large a letter, &c." Afternoon—Mark xi. 20-33, Psalm xxxiv. 8, "O taste and see that the Lord is good."

Strachan, Wednesday.—Jeremiah xxxi. 18-20, "I have surely heard Ephraim bemoaning himself, &c." Afternoon, Mr. Henry—John iii. 7, "Ye must be born again."

Saturday.—Revelation xxii 17. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Sabbath.—Mr. Roger—Psalm cxvi. 18, "I will pay my vows unto the Lord". Afternoon—John xv. 4, "Abide in me, and I in you."

Monday.—Genesis v. 22, "And Enoch walked with God."

Sabbath, June 14th.—Psalm xxx., John xiv. 31, "But that the world may know that I love the Father; and as the Father gave the commandment, even so I do. Arise, let us go hence."

Tuesday evening.—John xvii. 25, "O righteous Father the world hath not known Thee ; but I have known Thee, and these have known that Thou hast sent me."

Sabbath 21st.—Read 2nd Chronicles xxviii. Lectured—Isaiah vii. 1-14. Evening, Church Lecture—Acts xx. 28, "Feed the Church of God, which he hath purchased with His own blood."

Sabbath, 28th.—Ezekiel xxxiv. 23-28, "I will set up one Shepherd, &c."

Wednesday, July 1st.—Humiliation day—Exekiel xvi. 1-2, "Again the word of the Lord came unto me saying, Son of man, cause Jerusalem to know her abominations". A very deep affecting discourse on human depravity. The state of my health prevents any farther remark.

Friday 3rd.—Mr. Reid—2nd Kings ii. 14. The character of Elijah.

Saturday forenoon.—Exodus xxxv. 15, "And Moses said unto Him, If Thy presence go not with me carry us not up hence."

Sabbath, 5th.—Sacrament—Revelation i., read 4-8. The text 5th and 6th verses, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father : to Him be glory and dominion for ever and ever. Amen."

Sabbath, 13th, forenoon.—1st Peter v. 8-9, "Be sober, be

vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour : Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

September 13th.—Read with explanatory observations Psalm xxxviii. Concluded lectures on the decalogue, Exodus xx. 22, "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven". The principle of the commandments, love. A gradation in wickedness, by their first departure from supreme love to God. Afternoon—Read Mark xv. 16-32. Sermon, Romans v. 19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Tuesday evening.—Psalm cxix. 25, "My soul cleaveth to the dust, quicken me according to Thy word."

20th, Sabbath.—Read 39th Psalm. Lecture, Exodus xxiv 1-11. Afternoon—Read Mark xv. 33. Sermon, Hebrews ix. 13-14, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : How much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, purge your consciences from dead works, to serve the living God."

26th, Sabbath.—Read Psalm xl. Lecture, Isaiah xli. 17, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them," and three following verses. Afternoon—Read last chapter of Mark,

the 16th. Revelation iii. 4, "Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy."

Tuesday evening.—Luke vii. 48, "Jesus (He) said unto Mary (her), Thy sins are forgiven."

Sabbath, October 5th.—Lecture, Isaiah l. 5-9. Evening—Commemoration of third centenary of English Bible finished, Isaiah viii. 20, "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them."

Wednesday.—Humiliation before Communion, Mr. Fraser, Hosea vi. 1. Afternoon—Jeremiah xvii. 9-10, "The heart is deceitful above all things and desperately wicked : who can know it ? I the Lord search the heart, I try the reins, even to give every man according to his wages, and according to the fruit of his doings."

Friday evening.—Hebrews iv. 15, "For we have not an high priest who cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin."

Saturday.—Mr. Smith—Luke xv. 10, "There is joy in the presence of the angels of God over one sinner that repenteth". Evening—Mr. Maclaren—John v. 40, "Ye will not come unto Me that ye might have life."

Sabbath.—Jeremiah xxxi. 3, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

Sabbath 19th.—Titus ii. 11-12, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world".
 Afternoon—Colossians i. 12, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light."

At Dundee, Thursday (Fast).—Genesis xix. 17, "It came to pass when they had brought them forth abroad that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain lest thou be consumed."

Saturday.—Chapelshade—Isaiah liii. 7, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

Sabbath, 25th October.—St. Andrew's Church—John xxi. 15-17.

Wednesday evening.—1st John ii. 13, last clause, "I write unto you, little children, because ye have known the Father."

Sabbath, 1st November, at home.—2nd Peter iii. 1-4.
 Afternoon—1st Corinthians xvi. 13, "Watch ye, stand fast in the faith, quit you like men, be strong."

Sabbath, 8th November.—Psalm xli. Commenced lecturing, Ephesians i. 1-14. Afternoon—Commenced reading and expounding Acts i. 1-14. Sermon, Luke ii. 10-11,

“The angel said unto them, Fear not : for, behold, I bring you glad tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.”

Tuesday evening.—Psalm xlviii. 8, “As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever.”

Thursday evening.—Barkmill—Psalm lxxxv. 9, “Surely His salvation is nigh them that fear Him ; that glory may dwell in our land.”

Sabbath, 15th November.—Psalms xlii. and xliii. A life of genuine piety not one of sameness. Lecture, Ephesians i. 15-26. Afternoon—Acts i. 15-26. Text, Luke ii. 10-11, same subject of discourse as previous afternoon. Oh that the precious truths set before me may be applied by the Spirit for my salvation, and the salvation of many.

Tuesday evening.—Hebrews iii. 1, “*Consider* the Apostle and High Priest of our profession, Christ Jesus.”

Sabbath, 22nd November.—Psalm xliii—Lecture, Ephesians ii. 1-13. 1st. All are by nature, 1. dead in sin ; 2. walking according to the course of this world, whatever their religion ; 3. fulfilling the desires of the flesh and mind ; 4. under Satan the prince of the power of the air ; 5. children and heirs of divine wrath. 2nd. The change effected on the people of God ; 1. quickened ; 2. raised in character ; 3. elevated to enjoyment ; 4. fitted to do good works. 3rd. The agent in this work, the power of God. Origin, love in God ; medium, Jesus Christ ; the design, to exhibit the

riches of free grace in all ages. 4th. The call to remember the circumstances in which they were placed, when without hope, without Christ, without God. Afternoon—Acts ii. 1-21. Sermon, Acts xvi. 29-30, "He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

Thursday evening.—Barkmill, Mr. Macmillan—Revelation i. 1-6.

Sabbath, 29th November.—Psalm xlv. Lecture, Ephesians ii. 14-22, divided into two parts, 14-18; and another series of subjects for meditation, 19-22. Afternoon—Acts ii. 22-47, 1st, Peter's sermon 36th verse, application 37th. They were pierced in heart, and desired farther instruction. The Apostle exhorts to continued repentance. The change of character in those converted persons; their number, habits, &c. It was God who added them to the Church. Not in the power of man to do anything in salvation. A second discourse on Acts xvi. 29-31. The subject to be continued.

Tuesday evening.—Missionary Association—Jeremiah ii. 31, "O generation see ye the word of the Lord."

Thursday.—West Church—1st John v. 10, "He that believeth on the Son of God hath the witness in himself."

Sabbath.—Psalm xlv. Lecture, Ephesians iii. 1-10. Afternoon—Acts iii. 3rd discourse on the conversion of the jailor, Acts xvi. 31, "They said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house," formed the subject of this.

Tuesday evening.—Annual Meeting of the Library—1st Corinthians i. 20, “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?”

Thursday.—Barkmill—James i. 5, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

Sabbath, 13th.—Psalm xlvii. Lecture, Ephesians iii. 11. Afternoon—Luke x. 3-42. Jesus’s manner with His disciples as a public teacher. Generally despised. Received and entertained by Martha. The cumbered state of all while unregenerated; the essence of human depravity; and when allowed in the children of God, its nature the same. Martha reproved by the Saviour, who did not require such preparation and service to the neglect of His instructions. Mary’s state of mind: and did Christ and salvation have our first attention, we would discharge our relative duties in a far better manner than by being distracted in duty, and carried away by worldly occupations from prayer, &c.

Tuesday evening.—Isaiah xliii. 21, “This people have I formed for myself; they shall show forth my praise.”

Wednesday evening.—Thanksgiving—Psalm.

Sabbath 20th.—Psalm xlviii. Lecture, Ephesians iv. 1-16. Afternoon—Luke x. 42. Second discourse on this subject.

Tuesday evening.—Colossians iii. 3, “For ye are dead, and your life is hid with Christ in God.” Mysterious and uninteresting to the carnal ministers. Believers are dead to

self, to the world, to sin, to the law. Their life : it is hid, concealed and protected. It is in God, and with Christ.

Sabbath, 27th December.—Ephesians iv. 17, to the end of the chapter. Afternoon—Luke x. 42. Third discourse on this portion of Scripture, and improved for the season of the year, being the last Sabbath. Affectionate and urgent application to the conscience, as to what messages had been sent to us as a congregation for years past.

1837.

On the second Sabbath of April had the Sacrament dispensed. The services on that occasion were numerous and searching. We were then solemnly asked what we had done with the word, &c. Since then, have had solemn messages and much instruction. This day,

Sabbath, 14th May.—Had the 31st Psalm expounded. I never perused it before with understanding. Discourse, and second lecture on John v. 39, "Search the Scriptures." The 1st was chiefly upon the Scriptures themselves, containing counsels of God from Eternity to Eternity. Our sin and danger ; way of escape, &c. The 2nd chiefly our duty to search the Scriptures. Afternoon—Read and expounded Acts xv. 1-11. Sermon, Matthew vi. 6, "When thou prayest, enter into thy closet, &c." The closet does not so much apply to place. It may be on the mountain top, or in the valley, or open field, in the house, or even in the crowded street. It is the exclusion of the world of sense and imagination, and being shut in with God, having the mind staid on God ! Then the duty itself : prayer, speaking to God as a friend—with reverence. Children of God

on earth, always in the presence of God, and speak frequently to the Father in Heaven. The command, "Enter into thy closet, &c." The Saviour's example, the example of the people of God in all ages.

Tuesday evening.—Discourse, Matthew vi., (being) Sabbath afternoon subject farther expounded. The hypocrite's and heathen's prayer alike condemned.

Wednesday evening.—At Dee village—Jeremiah x. 10, 'But the Lord is the true God; He is the living God, and an everlasting King.'

Sabbath 21st.—At home in the forenoon on account of the child. The Lord in His Providence has come near to us in the severe trouble our boy has been subjected to in teething. The Lord has pitied and delivered us hitherto, and may we by power from Himself cast our burden upon Him still, and trust that He will yet deliver. Afternoon—Acts xv. 12-21. Order and silence should be observed in Church Courts. Tenderness towards those who have come to God in Christ. Isaiah xlv. 11, "Thus saith the Lord, the Holy One of Israel, and his Maker. Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." God's care of His people manifested in employing Cyrus to deliver them. Of Cyrus—amiable, much excellence of character, but ungodly. Was employed as His servant, to do His work; and rewarded in this world. Thus God shows faithfulness and friendship on earth; and had Cyrus had any disposition to turn to God he might have had opportunity. The Lord's people have many anxieties. It is common to man to have

concern about worldly affairs, but the people of God are taught to have it directed aright. They are concerned how to provide for families, and act in this world. They remember Zion, Psalm cxxxvii. But the text was more particularly entered upon, in considering the exercises of mind peculiar to believers. Anxiety about their own state ; desires after holiness ; preparation for trials, and for death ; also the state of others, and cause of God. Encouragement to prayer, and in great distress. The divine condescension, "Command ye me." Psalm cxlii. throughout, an illustration of this boldness.

Tuesday evening.—Matthew vi. 8, "Neither be like the heathen" whose praises and prayers are vain, Acts xix. 34 ; destitute of ideas, 1st Kings xviii. 26. Nor like the hypocrite, having an outside religion, endeavouring to persuade himself that he is good, and to get all others to think so of him, and to be like him in their religion. "But your Father knoweth." God is known to the believer as a Father in heaven, and the intercourse is not vain ; it is "doing business in deep waters". The nature of right prayer.

Wednesday.—Confession of Faith—Lectures resumed.

Sabbath, 28th May.—Went to Church twice—afraid to leave the child—afraid to stay at home. God is near, and seems to have a controversy with us in this child. I have never been reprov'd for going to the Sanctuary, leaving my children in trouble with a person to care for them. But the sin of my nature and daily life deprive me often of confidence in doing what is in itself right. My desert may well keep me down, but nothing short of a new creation will

avail me. Oh to feel this aright, and go softly, seeking it all my days, even a new creation in Christ Jesus. Forenoon—Psalm lxxxiv., “How amiable are Thy tabernacles,” Luke xiv. 15. Afternoon—Acts xv. 22-31, Romans viii. 18, “For I reckon that the sufferings.”

Tuesday.—Meeting of the Association. The same subject of discourse as at previous meeting—Jeremiah iii. 17, “At that time they shall call Jerusalem the throne of the Lord.”

Wednesday.—Confession of Faith, second lecture—Chapter 3, 5th section—Divine justice satisfied. God needs not to be reconciled to the redeemed, having loved them from eternity. They need to be reconciled to God.

Thursday.—West Church—John i. 47. An Israelite described. Jesus’s perfect knowledge. It was rare to meet a man in whom was no guile. Nathaniel, such a man, gave pleasure to the Saviour—met His approbation. Of no unrenewed man can it with truth be said, he is without guile.

Sabbath, 4th June.—Psalm lxxxv. Prayer 1-7. Afterwards the Psalmist’s reflections. Sermon, Luke xiv. 15. Second discourse on the subject, A wise saying.

Tuesday evening.—Matthew vi. 9-13. It became the Saviour to give warning and instruction to His disciples respecting the important duty of prayer. This discourse occupied with useful observations on those words, commonly called the Lord’s prayer. 1st. It is a pattern, and we here may learn that no unnecessary words ought to be used.

Prayers of believers are made to a real, existing God, *whom they know*, whom they adore, esteem, and express love to. Prayer offered with desires that God's name be hallowed, and kingdom come, not only by, and in themselves, but throughout the world. They need, and ask daily, temporal benefits, implied by bread, and spiritual, or saving blessings in the forgiveness of debts. The forgiving frame of mind necessary to acceptable prayer. And lastly, desires for universal obedience. 2nd. It is not a form. Luke xi. 2-4. Not the same words. The things essential to prayer are not all here. Confession of sin. Jesus did not use it as a form. Neither did the Apostles. And were it a form it must be kept inviolate.

Wednesday.—A third lecture on chap. viii. 5.

Thursday evening.—Prayer Meeting—Notes of Sermons.

Sabbath, 13th June.—Forenoon—Psalm lxxxvi. 1-7. The state of a genuine suppliant's mind ; what he is ; what he asks, 1-4. Then praise, "For thou Lord art good, and ready to forgive." What a wonder that God should forgive one sinner ! The unregenerate do not see the value of forgiveness of sin. Sermon, Isaiah xlv. 23. A promise unfulfilled. It was not in the prophets' day ; it is not in our day. The truth of this last statement proved by a discriminating exhibition of the state of things throughout the world ; in the visible Church ; and among the people of God, who are few in number, and by whom Christ is not honoured. Sin has not the throne of their hearts, but there is much rubbish, which they are not diligent to have cleared

away, and a clean palace made for the Holy One to occupy. Savoury to my soul was the whole service.

Tuesday evening.—Philippians iv. 19, “But my God shall supply all your need.” This was a supplementary discourse to those upon prayer. Matthew vi.

Wednesday.—Lecture—Chapter viii., 6-7 sections.

Sabbath, 20th June.—Afternoon—Ezekiel xliii. 10, 11, 12. This was the third discourse upon these verses. An outline of the preceding two was given, by which I learned that the office of a prophet had been explained as not so much consisting in foretelling events, as making known the will of God to the people, as having a command from God to teach the truth—exemplified in the text, “Show the house.” This house means the New Testament Church; and every minister is bound with sincerity, plainness of speech, and persevering diligence, to tell the people of this house; that it is God’s house, transcending in excellence all the religions of men, and modifications of the true religion, as much as the sun in the sky excels dark bodies in giving light: tell its extent, it is large enough to contain a world of sinners: and tell, though they get angry at the statement, that none but the people of God get into it. “And if they are ashamed.” Every one that enters must first be ashamed of his iniquity; the proud heart must be broken in. Give farther instruction. Let them measure the pattern; the magnitude of eternity; the value of the soul. “The comings in.” Regeneration, which is a new state; adoption into the family of God; union to Christ their Head, by which they participate in the joys and

pleasures of his house. Then "forms and ordinances"; the word of God, Sabbath, preaching, Lord's Supper, and these must be used with sincerity. None enter this house without an engaged heart, humility, reverence, desire, love, and with a view to the glory of God. "Laws." The ten commandments in particular. The whole Bible is God's book of laws. "The goings out." There is no going out of this house except at death. Those who come into this house never go out till death, which is only a removal to the upper house, glorious and joyful. But partial goings out may be mentioned. Going out into the world to tell of this house, and invite and persuade to come into it. Also to employments; but even at common employment the inhabitant of this house has his mind staid on God. Then the command, "Write these in their sight". The duty of teachers and of hearers. The character of the inhabitants of this house; most holy. A peculiarly rich discourse.

Tuesday evening.—Prayer Meeting.

Wednesday.—Bible Society Meeting.

Thursday.—Concluding Lecture upon the Confession of Faith, 8th chapter.

Sabbath afternoon.—Psalm v. 7, "But as for me I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship towards Thy holy temple." Evening—Psalm xlv. 16, "Instead of Thy fathers shall be Thy children, whom thou mayest make princes in all the earth." This is God speaking to the Messiah of the redeemed family,

ransomed at an immense price, greatly beloved, partakers of the same spirit, Song 7. Romans viii. 29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." Jesus feels compassion for them. They enjoy friendly intercourse with God. The Saviour protects, defends, and guides. Finally, they are with Him in Heaven. They are qualified to govern. They govern themselves, have good taste, are educated ; a royal family, clothed as princes, have a princely inheritance, rule in the world. They are both fathers and children in God's family, and a succession of them in the earth.

Wednesday.—Humiliation—Mr. Duncan, Job xxxiii. Mr. Macalister, Ezekiel xlvi. 11, "The miry places" thereof, and the marshes thereof, shall not be healed ; they shall be given to salt."

Thursday evening.—Mr. Duncan—1st Peter i. 22.

Friday evening.—Mr. Macalister—Proverbs xiii. 6.

Saturday afternoon.—Exodus xii. 26, "What mean ye by this service?" In the parlekue Mr. Parker gave a list of reasons for having this extra sacramental season continued in our congregation. Evening—Mr. Duncan—Psalm xlviii. 89.

Sabbath, 2nd July.—Action sermon—Psalm cxviii. 24-25. 1st. The day which the Lord hath made. 2nd. Rejoicing of believers. 3rd. Prayers for the Church. Four tables. Two services by Mr. Duncan of Glasgow. First, Paul's declaration, "Who loved me, and gave Himself for me!"

The Second, Revelation xxii. 16. Went as usual to the last table. Christ's second coming was prominent. Not destitute of desire for His coming, accompanied with the self-condemning, at same time Christ vindicating thought, I *may* be ashamed at His coming! In the evening, Mr. Macalister—Hebrews xiii. 20-21.

Monday.—John xii. 26. Evening—Mr. Duncan. A revival sermon—Jeremiah 28th and 29th chapters being read, a precious discourse was given upon the 10th to the 13th verses of the 29th chapter.

Saturday evening, 8th July.—King's funeral—Exodus xv. 18, "The Lord shall reign for ever and ever." 1st. Eternity. 2nd. Nature and extent of Jehovah's dominion, with which was brought to view the state of an awakened sinner. 3rd. The spirit of the text. A song of praise, which will be sung by the redeemed throughout eternity. How this event may be made useful to ourselves. Think of our state for eternity. Weep for ourselves, and receive God's salvation.

Sabbath, 9th.—John xvii. 5. Death is to some the entrance to Heaven; to others, to Hell! God will bring us all to death at the time He pleases. There is no exemption of age or station. All are in His hands. The common indifference arising from ignorance of God. The Saviour was not indifferent, and the reason may be seen, verse 25th. The text more particularly considered. The Saviour's desire to be restored to the glory and enjoyment of Heaven. 1st. He was wearied and vexed with sin. It is not true that the world loves moral excellence or virtue, a vague term. He was holy. Even the most eminent saints have to look at

this perfection of holiness as at a distance. 2nd. He desired to see the application of His finished work. 3rd. A state for which He was always qualified, and in which alone He could have pleasure. The Father's love. Afternoon—2nd Thessalonians i. 10.

Tuesday evening.—Psalm cxix. 5-6, "Oh that my ways were directed to keep Thy statutes! Then shall I not be ashamed when I have respect unto all Thy commandments."

Sabbath.—Psalm lxxxvii. The praise of the Church, a frequent subject in Scripture. In this Psalm; 1st. Its foundation is God. He has founded it in His holy mountain, above all other mountains, far above this world. Holiness the highest excellence in God, and that which distinguishes His religion and His church from all others. Reverence, and the appearance of sanctity in persons and places. But holiness is an emanation from Himself. Because of this He loveth all the dwellings of Jacob, but especially the gates of Zion. Some notices of spiritual worship. One half hour of worship, by the teaching of the Holy Spirit, unspeakably precious. It is a proper exercise to compare the world and all that is esteemed in it, with the advantage of being a citizen of Zion. John xvii. 5. A second discourse upon this verse. 1st. Christ's desire. 2nd. Reasons for His desire to return to the glory of Heaven. His perfect sanctification, His knowledge of God and Heaven, and his meetness to take possession of the whole inheritance. 3rd. What had to take place before He should be glorified? Suffering inconceivable—Death. Men so little affected with this death. The Temple of Divinity in ruins. 4th. It was expedient for the Church on earth

He should go away ; and now the consolation to dying believers that Jesus is glorified. and comes at death to receive the departing spirit of every one of His people, and has power to raise the body on which death must pass. Afternoon—Acts xvi. 16-24. Discourse, 2 Corinthians i. 21-22.

Tuesday evening.—Mr. M'Combie—Hebrews xi. 16. Mr. Parker at Strachan.

Sabbath 23rd.—Psalm lxxxviii. The whole Psalm exhibits what the subject of true religion can sustain, even the continued frown of the Almighty, and thereby be polished and improved. This production of the Holy Spirit peculiarly applicable to the Saviour, also applicable to His members. Discourse, John v. 34. The nature and tendency of Christ's preaching illustrated by John iii. 3, and statements in the preceding context. Afternoon—Acts xvi. 25. Discourse, 2 Corinthians i. 21-22

Tuesday evening.—Romans vii. 1, "Know ye not brethren . . . now that the law hath dominion over a man so long as he liveth."

Wednesday, at Stoneywood.—1 Timothy i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

Thursday, Rubislaw.—Miss Anderson went. I was at meeting in Session room. The text at Rubislaw, Matthew i. 21.

Sabbath, July 30th, 1837.—Psalm lxxxix., 1-18. Many conjectures as to the time this Psalm refers to, probably when Israel revolted from the house of David after Solomon's death, or at the return from Babylon, it being written at a period when the nation was afflicted and degraded. Discourse, John v. 34. Afternoon—Acts xvii. 1. Discourse, 1st Corinthians ii. 12, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God." Two spirits or two classes of persons compose the human race. In the evening heard Mr. Cooper, late Missionary in Bombay Presidency.

Easily unsettled in mind. Do not find it profitable to be moved out of my quiet way. Went out to meet Mr. Cooper at breakfast. Went to hear him in the evening, and on Tuesday evening heard a third, concluding discourse upon John v. 34, "But I receive not testimony from man: but these things I say, that ye might be saved." Chiefly on what should be the character of preaching now. And last night, being Wednesday evening, had 1st Corinthians xv. 22, expounded. Last week had interesting converse with a friend whose state and attainments appear vastly better grounded than my own, though her opportunities externally were inferior. On one thing we were, however, at issue. We needed our sense of sin deepened and deadness removed, and we agreed to unite in prayer, which we did the two days we remained together. Now it occurs to me to record this. Words are not prayer, but if we were taught of God to pray, I believe it will be answered, but in His own way, and at His own time. Oh that He would put it into my heart to cry day and night, and to wait for His salvation.

Sabbath, August.—Psalm lxxxix. A soul-filling view of the covenant, ratified in the councils of eternity. Lecture, Ezekiel. Afternoon—Acts. 1st Corinthians ii. 12. A second discourse upon this subject. Evening—Mr. Macdonald, Romans vi. 13, middle clause, “Yield yourselves unto God”.

By the same Mr. Macdonald, on Monday evening—address, “What is preaching?”

Tuesday evening.—Prayer Meeting, Romans viii. 1.

Sabbath, 13th August.—Mr. P. at Gartly. We had Mr. Milne, forenoon; read John 10th chapter, and preached from 27th verse. Principal Dewar, afternoon, Deuteronomy xxxi. 6. In both services, much for instruction. In the first, the stability of the covenant of redemption was brought out in the connection between Christ the chief Shepherd and His people, here denominated sheep. In the second, the analogy in the circumstances of the ancient Israel, in their deliverance from Egypt and journeying through the wilderness, and individual believers under the gospel dispensation. I felt, however, in both a want of application to the conscience. Oh for a sense of sin and self-abhorrence, desires after holiness, and supreme love to Jehovah.

Sabbath, 20th August.—Psalm lxxxix. 38. Discourse, Isaiah xxix. 10. The deep sleep that is upon the Churches in our day considered. An awfully solemn subject, for the truth of which my consent is freely given, abiding by the witness in myself. Oh that I did, indeed, take advice! The Lord might pity my deadness and drowsiness,

and bring my soul into liberty. His agency, in the judgment declared in the text, remains to be considered. Evening—North Church. Luke xiii. 34-35, "O Jerusalem," &c.

Tuesday evening.—2 Corinthians i. 4.

Wednesday evening.—Kingswells—John i. 11. These exercises engaged me with some desire to receive instruction, and some light in hearing, but the conclusion from reigning apathy is awfully condemnatory. I have, however, had clearer perception of God's righteous character, as the Author of evil, and not of sin. It is righteous and glorious for God to hate sin, and no less so to punish it by all the evils He employs to punish it.

Thursday evening.—Prayer Meeting. "What is worship?"

Sabbath, 27th.—Isaiah xxix. 10, occupied both parts of the morning service. 1st, God avows Himself the Agent. Shown to be so from our condition. Many hear about salvation, yet neglect it. Some are warned from Sabbath to Sabbath, have intelligible expositions of Scripture set before them of their danger, death, &c., and yet no concern, no alarm : irrational infatuation not to be accounted for. God, in the Scriptures, teaches us that it is from Him. Deuteronomy xxix. 2-4 ; Isaiah vi. 9-10 ; Matthew xi. 28. Evening—East Church.

Sabbath.—John i. 17, "The law was given by Moses, but grace and truth came by Jesus Christ". The same subject occupied also the Sabbath following ; on the afternoon of which day I was at home. The previous afternoon—

“Grieve not the Spirit,” &c., which occupied likewise two discourses; and the second was alluded to by some of the discerning people as peculiarly close and searching.

Sabbath.—Psalm xcii. A suitable exercise for the Sabbath morning. Discourse, Hebrews vii. 26. Upon Christ as a Priest, in view of the sacrament. Evening—East Church.

October 3rd.—For three Sabbaths have neglected to note the discourses. Two Tuesday evenings—Last one we had John xvi. 31, “Do ye now believe?” Precious exercises in view of the sacrament.

Sabbath, 1st October.—Forenoon—On Isaiah lxiii. 15, which was concluded on Monday evening. Afternoon—Esther v. 5. Our circumstances similar to those of Esther and her people: condemned to be destroyed: inflexible law doomed to death. One way of deliverance, a Mediator greater than Solomon, more amiable than Esther. Jesus, appearing in our present circumstances gracious, we should invite Him to the feast. We should petition for the spiritual blessings that we need. Many were innumrated.

Wednesday, October 4th.—Humiliation day. Forenoon service began with confession of sin. Then our total depravity. Romans iii. 9-20. Sermon, Acts viii. 22-23, “Repent therefore of this thy wickedness,” &c. The state here described shown to be the state of every unregenerate mind. State of sin is bitterness: discontented: always expecting good, but disappointed, or if pleased for a little, scenes of woe are at hand. God keeps at a distance. There is no love to Him in the unrenewed heart. At death

it is bitter. Also, "In the bond of iniquity," bound down. Marks of this awful state. 1. Predominant love of the world. Judge, On what is your heart set? Gain, honour, pleasure? 2. Want of sincerity in religious exercises. True religion is from God. All others may be learned. 3. Native pride of the heart remains. People of God contrite. A bringing down of soul in true humility. Both classes, judge yourselves. Duty of the unregenerated, not to despair. Look at your state, and to God. Then repent, pray, &c. Mr. Reid—Afternoon—2 Kings v. 21, 22. Have not leisure to take down the notes. An interesting discourse. Mr. P. finished the forenoon subject in Acts viii. 22, 23 in the evening. Mr. Walker, Muthill, preached Romans xi. 5.

Thursday evening.—

Friday.—Mr. Milne. 1 Corinthians xi. 28th verse.

Saturday afternoon.—Mr. Walker of Muthill. Evening—Mr. Reid.

Sabbath, 8th.—Action sermon—John xv. 9, "As the Father hath loved me, so have I loved you : continue in my love". As He loves the Son, so the Son loves His disciples. How is it possible? The love of God the Father to the Son is both natural and necessary. From the Word of God we learn His love to His disciples to be eternal, immutable. Not intended to give long illustrations. The above subject illustrated on a similar occasion some years ago. Rather encourage at present, thinking, reflection, prayer, repentance, believing, judging. Evidences of the Father's love while He was on earth as Mediator. Giving Him His authority as Ambassador, strengthening, expressing delight in Him,

holding converse with Him in prayer, befriending Him among enemies, always near Him, and with Him in death. Here considered the covenant engagement, assumption of human nature, &c., and some reasons for Christ's love to His redeemed. The gift of the Father to Him. To be concluded afterwards.

Monday forenoon.—Mr. Reid.

Sabbath.—1st Chronicles xxix. 18. The people had been much impressed, and the prayer of the text was presented after ordinances. Attention directed to 28th chapter. And for information, remarked, before illustrating the text, that both in ancient times and now, the object of all appointed ordinances is the salvation of sinners. David encouraged to believe there was much rightness of heart among the assembled people, and if there has been the right heart with us, it may be judged of. Have you engaged in the late exercises attendant on the communion season with the good, honest, right heart? It has been prepared by previous exercises, self-searching and prayer. Parable of the sower. The fruitful ground prepared. "Break up your fallow ground. Sow to yourselves in righteousness." Ardent desires after righteousness. Expectation of good from Jehovah, not because of any good in you, but because He is good. You must have God Himself. Such impressions are right. Take the words home to yourselves; but if languid and dead, these words may show you your state. David could not separate from the right hearted people; not caressing them as a carnal man would do, but being pious, he commends them to God. Some things necessary for believers now. What are you to do? 1st, Be more in serious

meditation. Remember, consider, dwell upon what you have heard. It was a complaint of old, "My people, do not consider". 2. Beware of forgetting. 1 John ii. 4. Psalm cxix. 93, "I will never forget thy precepts". 3. Carry into activity what you hear. Forsake evil and do good. Set yourselves to keep the commandments. Be more with God; exercised in heart, in prayer. The unconverted think they have done enough; afraid of going too far. The people of God have yet an immensity of good, which is yet far from them. Philippians iii. 11, "If by any means I might attain unto the resurrection of the dead". 4. Fall in with the Holy Spirit's motions. Resist Him not in any truth or duty which the Lord commands. The commandment is exceeding broad. The unconverted find little difficulty in doing good, and walking humbly with God. Not so those who have got the right heart, and who can decide upon what is comprehended in supreme love to God! To keep the commandments requires all the believer's efforts, and all that the Spirit of God works in the soul. 5. Keep, and desire deeper, impressions. Venture not to engage in, or treat ordinances with indifference. 6. Be frequent in your attendance on ordinances. Serious impressions are precious. Some things as to the manner of retaining impressions. 1. Be fervent in spirit. 2. Love not the world. 3. Lay aside all evil, self-conceit, prejudice against duty and truth. 4. Rest not in stated duty, though diligent in the use of means, exercised in prayer, repentance, yet go on from strength to strength. The text contains another subject of consideration. The blessing is with God. He is sovereign to give or withhold. The power necessary to salvation is in God's hand, and His doing so is not peculiar to salvation. He retains the power of efficiency in everything—agriculture, &c.

His Name here expresses the same truth. "God of Abraham, Isaac, and of Israel, our fathers." He found Abraham an idolator, a stranger; called him, manifested Himself to him; renewed the covenants to Isaac and to Jacob. Afternoon—James iii. 17. There is but one true religion. It alone is useful to man. It is from heaven. In the text it is designated "Wisdom from above," all other wisdom or religion being "of the earth," the product of natural genius or study, is held to be contemptible. 15th verse. Preliminary remarks. 1. There is something possessed by the people of God which none other possess; light, life, taste, feeling, desire, aim, joy, sorrows, their own. It has various names in Scripture, and in the text it is wisdom. 2. This something is wisdom. All that is in true godliness is consistent with wisdom. It is excellent knowledge applied to excellent purposes. 3. It is above all the means to which mere men have access. To various classes He gives distinguishing qualities, but to His people God gives wisdom. Others may have much religion. 4. The people of God in getting this wisdom lose nothing valuable. On a footing with others in natural and notional capacities, and all this in addition. Strong prejudices have been entertained on account of supposed loss; and strong prejudices against the people of God. There is need for a day of judgment. 5. Many who hear the Gospel and make profession think they have this wisdom. Man, an imitating creature, is fond of looking at, and making pictures, has difficulty in deciding between the genuine and counterfeit. 6. Many who are not sure, think they may easily attain it; a dangerous delusion; one cause this of the ease many have in religion. They can talk about common things in going to and coming from the Sanctuary, without remorse. 7. In

bestowing this gift Jehovah is sovereign. 8, It is transcendently excellent. One knowing God and Jesus Christ has more knowledge than all the philosophers that ever lived could collect ; also virtue. One child of God has more moral excellence than all the virtue ever practised by the unconverted, who never do possess true love or humility ; also comfort. The child of God is a partaker of true comfort. These are logical facts. Our circumstances—If sincere in your late profession at the sacramental feast, happy are ye. But God is displeased with the vain mockery of mere profession. Those who had at one time so acted, and have afterwards been enlightened have been made to lament their insincerity, and perhaps to experience long darkness to reprove their sin in the matter. But to explain it still farther. Its qualities—1st, pure, unmixed ; what God alone can work. It contains everything desirable, but so pure, we cannot get hold of it to make anything like it : holy, separated. Its possessors seek God, the living God ; have one Master, no pleasure in sin : kept for holiness in heaven. Next quality—peaceable.

Tuesday.—Galatians v. 1, “Stand fast, therefore, in the liberty wherewith Christ hath made us free.”

Sabbath, 22nd October.—John xv. 10, “If ye keep my commandments ye shall abide in my love ; even as I have kept my Father’s commandments, and abide in His love.”
1st. What is necessary to our keeping the commandments ? Knowledge of Christ 2nd. The commandments themselves. All contained in sacred Scripture. 3rd. Keeping of them ; meditate. It is supposed here that believers have the commandments. 4th. Happy consequences.

Abiding in the Saviour's love. He will approve and manifest approbation of such. 5th. The extent, "Even as I have kept my Father's commandments". This discourse was the conclusion of the subject on the communion Sabbath. Afternoon—James iii. 17—Conclusion of the subject of previous Sabbath afternoon.

Went to Dundee with Mr. P. who preached on Thursday from Isaiah liii. 6, "All we like sheep have gone astray : we have turned every one to his own way ; and the Lord hath laid on Him the iniquities of us all." Afternoon—John iv. 29, "Come, see a man which told me all things that even I did : is not this the Christ?"

Friday evening.—John viii. 29, "And He that sent me is with me ; the Father hath not left me alone ; for I do always those things that please Him." Christ never left of the Father, except at that awful moment, which was a considerable time after uttering the words in the text.

Saturday.—Colossians i. 19.

Sabbath.—Action Sermon—Colossians i. 18.

Tuesday evening.—Butterburn—Luke i. 74-75.

Wednesday, at Logie.—Ephesians i. 1. Also another place where he expounded, but I was not there.

¹ *On Thursday*, returned home, where on Sabbath the 94th Psalm was expounded to the 11th verse. Here was first a solemn appeal to God, as He to whom vengeance alone be-

longeth—a divine prerogative, which it is common to man to insult. Natural for the bent twig to bound back when at liberty, and the brute creation also, but of man, made to exist for ever, God is the Judge, and the Avenger, and every one in seeking to return evil assumes the rights of God. Matthew v. 38-39, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also,” which is God’s law : and where the civil magistrate executes it, it is as God’s servant, and as in His sight. Next, God is entreated to show Himself. The wicked have long seemed to triumph—proud. Explained also the stupidity of the wicked ; will not be reasoned with. The Psalmist’s refuge in God, who knows the proud boastings to be vain. Lecture 1st, on 2nd Thessalonians i. 3. 1. Happy condition of believers, being in God, and also in Christ. 2. Need blessings, and have both the word and servants of God given to them. 3. High character given to this Church. Growing exceedingly in faith and charity ; love supreme to God, universal to man, for which these friends were bound to give thanks. Afternoon—Acts xix. 13-20. Something mysterious in this passage. Not revealed to man how ; but that human beings have been in former and present ages of the world possessed by wicked spirits is a fact ; and one reason may be to attest the truth of the existence of spirits. The consequence has been that individuals have pretended to consult, and obtain power from them in all periods of this world’s history. But though universally agreeable to fallen man to have God unthroned, these people have never been respected, and where the light of Divine truth has shone, they have invariably been disgraced. Discourse, Proverbs iv. 7, “Wisdom is the

principal thing." The subject of James iii. 17 was here resumed. Wisdom, formerly stated to be the application of knowledge, is the highest excellence, whether natural or spiritual—Cicero's declaration—but not here to speak of the heathen world. The wisdom revealed in Scripture, or true godliness, is profitable for all things. It includes desires for soul and body, and prefers communion with, and enjoyment of God to all others ; the source of all moral excellence, of all human happiness. His wisdom is also excellent, because it truly exalts existing desires after spiritual and eternal glory. Without it all is confusion and vanity. How many pass their days in the pursuit of wealth, &c., and are cut down in the midst. Oh to seek this wisdom ! Other religions are a mockery, in which there is neither desire after, nor love to God Himself and holiness. The world has no true excellence. Its pleasures, learning, religion, are vain. Changing seasons, spring, summer, an abundant harvest may be viewed with interest ; the productions of the garden, flowers, &c. Man may be seen usefully employed providing for his family, &c. ; and multitudes may be gathered into Churches to keep conscience asleep while they are eager in pursuing vanity. But true godliness is, 1st, A Divine production in the soul. Subjects of it are made truly alive to God, and set free from sin by the Holy Spirit. 2nd. This excellent thing is accompanied with inward light. They are brought into an intelligent existence. The partakers of this wisdom know something of heaven, hell, holiness, &c., are taught to distinguish between good and evil. 3rd. This wisdom is an excellent thing, because it imparts a new taste. Previously the man did not like to know the Sovereign God and His holy law. Now the taste is changed ; approbation of God's character ; likes what He likes. The Sabbath, a

desired rest : has pleasure in self-searching, humbling himself, coming to the Sanctuary to be searched, to meet with God, &c. Others find pleasure in common conversation, going to each other's houses, festivity ; and their Church-going is only to give zest to these doings when they return to them. Is not this a fact that the Sabbath is spent by many in these ways ? A 4th excellence is, this wisdom is accompanied with faith in Jesus Christ. He is made precious to them as the medium, and of sanctification. 5th. Excellent, because it is a settled condition for time and eternity. 6th. Excellent, because it breathes the spirit of supreme love to God, and universal love to man, not of complacency, but of good will.

Tuesday evening.—Psalm cxviii. 21. Having delayed to note down recollections, I have awfully forgotten. But the ways in which answers to prayer were granted :—Such as, When the believer asked deliverance from wanderings of thought, and power to meditate on Divine truth, and was enabled afterwards to say, “My heart is fixed”. Hardness of heart also : in short, a great variety of things were mentioned, by which we might not only gather what are the breathings of the renewed soul, but at same time ascertain whether we had reason to judge of our having obtained answers to prayer, or had any encouragement as to being in the way of salvation. Also, if so, the duty of praise—“I will praise Thee ; for Thou hast heard me, and art become my salvation”.

Sabbath, November 12, 1837.—Psalm 94th concluded. Divine procedure towards His own people, chastening, &c.

Their safety. Insecurity of the ungodly, though they were, every one a king, and seated upon thrones. Their extreme danger, last verse. Lecture, 2nd Thessalonians i. 4-10, 4th verse. The high attainments of believers in Thessalonica. They had been much distressed; experiencing tribulation from men and from God, which had wrought for their good; exercising their faith and patience so much that the Apostle and his friends gloried in them, speaking of them to other believers as a people qualified by God to glorify Him. 5th verse. An idea brought to view calculated to encourage believers in tribulation, even the effect of the righteous judgment of God. The triumph they had attained in the graces of faith and patience, that they might be counted worthy of the kingdom of God, for which they suffered much from men. By faith the people of God are enabled to act under overwhelming trials; not that they have any merit. The unconverted do everything for gain: attend on ordinances, &c., to buy the friendship of God. But His people count it a righteous thing that they suffer much, having sinned much. They are all great sinners. Also the Head suffered: so must the members. 6th verse. Procedure toward the enemies of God. Ungodly are permitted to persecute. It works for the good of them that love Him; while others boast while they think God has forsaken the earth, but there will be a turning. Verse 7th. There is no rest to the wicked. God is righteous in this awful procedure. He has provided a glorious rest for His people. Even now they enter into rest: but their rest shall be found perfect and everlasting at the important crisis, when all around shall be confusion. This world and the visible heavens broken up,—and Jesus, with His saints and angels, shall appear to take vengeance. How terrible shall be that coming. Look,

I beseech you, at the character of those who shall be the subjects of the Saviour's vengeance : not merely blasphemers and grossly wicked ; not the ignorant, who know not ; sinners ; but the unconverted, the unrenewed, the people not enlightened by the Spirit of God, not made submissive to the Gospel ! Until God enlighten us, we are among the people that know not God. There may be a boasting of regard for some things in Christianity ; of faith, of love to Christ, &c. : but if not redeemed unto God ; not living to God ; not submitting to Him ; nor keeping His laws ; no profession, no religion, or character pleasing to men will do. May the Lord give you wisdom. Afternoon—Acts xix. 21-29. Demetrius' character and craft. Discourse, Proverbs iv. 7. Wisdom the principal thing. 1st, Most valuable gift of God. 2nd, Principal object God had in sending His Son—to save men from madness and folly. Man needs not to learn religion, for all are religious ; but God's object is to save from sin. 3rd, Wisdom is bestowed only on the people of God. We are not afraid to avow that this wisdom has always had a bad name in the world. It is easy to cry out against what is not understood ; but the people of God are in the light : they have liberty, love, &c. It is a decisive mark of God's friendship. 4th, It cannot be purchased or attained by man. None can give it but God. 5th, It is an everlasting possession. 6th, It may be asked, For what purposes is wisdom the principal thing ? It does not please the world, and it may not prove favourable to worldly prosperity. Neither will it suit those who wish to keep conscience asleep. Neither is it for those who will have peace with the religions of the world ; for this is a sweeping charge against all other religions. But it is useful. 1st, For safety.

Christ is a "covert from the storm"; also from the awful state of others as exhibited in the Book of God, for whom wrath is revealed from heaven. 2nd, For honour. To be in sin is slavery. Possessors of this wisdom are children of God : royal family : everlasting honour prepared for them. Think on the shame chosen as the portion of others. 3rd, Comfort. No peace to the wicked. Delight is not seemly for a fool. A joyful thing to have God for a friend. Matthew v. The beatitudes. 4th, For usefulness. Common for sinners to destroy one another, especially in religion ; Sabbath Schools, and where the truth is not faithfully taught. Many things excellent in the eyes of man are an abomination to God. It is useful to overturn, overturn. Such men as Calvin, Knox, and Luther, how useful ! In obscurity much good is done by discouraging hypocrisy, and holding out the true light. 5th, It deprives of no enjoyment. 6th, Its pleasures and comforts are in addition to what others have. 7th, It makes all who possess it better neighbours, sisters, &c. It makes amiable, subdues, stirs up to do, and to get good. Evening—North Church—John x. 26, " But ye believe not, because ye are not of my sheep ". Where the Saviour had uttered many invitations, it might be supposed the Jews would have turned to Him. No. The common people heard Him gladly, but it appears to have generally been mere hearing.

Thursday evening.—Amos v. iv., " Seek ye me, and ye shall live ".

Wednesday.—Confession of Faith, 3rd chapter.

Sabbath, 19th November, 1837.—Psalm xcv. Remarks

explanatory of praise. God requires the heart. Reasons for worshipping God our Maker, by warning from the history of Israel in the wilderness. Lecture, 2 Thessalonians 1. 7. Afternoon—Acts xix. 30-41. Paul's fortitude and prudence. Discourse second, upon Proverbs iv. 7. Chiefly the command and inducements to get wisdom. Not enough to hear about it or esteem it. If easy to get it, as some think and say, why not get it now. 1st, Get persuaded of its excellence. 2nd, The necessity of it, for safety and comfort. 3rd, Be not at rest. Men ought to awake. Now is the season for activity. Day and night beseech God. It is easy to go to meetings for worship and neglect God. 4th, Get it in the way of understanding. Study the character of God and revealed truth, the fall, way of salvation, regeneration, &c. 5th, Be attentive to the means appointed. Wait on the God of wisdom. Go where the truth is taught. 6th, Manner of getting wisdom. With humility.

Tuesday evening.—2nd Discourse, Amos v. 4.

Wednesday.—2nd Lecture on Confession of Faith.

Sabbath, 26th.—Psalm xcvi. 2 Thessalonians ii. 1. The Apostle's exhortation to the disciples not to be alarmed or deceived about the coming of Christ to judgment. Two comings spoken of in the Scriptures, and the Saviour in predicting them makes the one to bear some resemblance to the other. Matthew xxiv. 29-36. Also Luke xx. The one the destruction of Jerusalem and rejection of the Jewish nation, to which the apostles might refer in teaching the people, and the notion had gone abroad among the people, and even the believers had been carried away

about the judgment day being at hand. But the man of sin must first be revealed. This not confined to the Papacy, but to the man of sin, errors in every Church and age. Sin is the bane of Protestant Churches, and is grafted on the old nature. Appeal made, whether it did not obtain in our day, in abounding profession, and with ungodly practice. Afternoon—Acts xx. 1-12. Discourse, 1 Corinthians ii. 14. “But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” Introductory remarks, connecting the matter previously before us in the series of discourses upon wisdom, with the text, explaining the phenomenon, why, notwithstanding the reasonableness, importance, desirableness, &c., of possessing true wisdom and genuine godliness, it is almost universally neglected. Show some things of the Spirit, 1. The Word of God. In what ways neglected. 2. The truths of the Spirit which it contains. Fall of man : absolute total depravity. Method of reconciliation : the atonement.

Tuesday evening.—The Association. 2 Kings xix. 31.

Wednesday.—3rd Lecture upon the Confession ; the 3rd Section entered upon.

Sabbath, 3rd December.—Psalm xcvi. The Lord reigning is a joyful consideration to those who are made right in heart ; not so to the ungodly. He and all about Him cast a gloom over their enjoyments. His mysterious attributes, but especially what follows in the second verse ; judgment and righteousness, being the habitation of His throne, are hateful to the carnal mind. State of mind of the people of God,

and encouragements. 2 Thessalonians ii. 3-5. The verses interestingly expounded. 1st, A falling away. Then the man of sin revealed. 3rd, Sits in the temple of God, the visible Church—the Son of perdition. 4th, Opposed to God. Acts xx. 13-21. Paul's manner of teaching. An important subject. 1 Corinthians ii. 14. A second discourse. Very important subject, if I had time and ability to state it.

Wednesday.—Thanksgiving for the abundant harvest. Psalm 26th, two last verses. Afternoon and evening—Genesis vi. 20-22.

Sabbath, 10th December, 1837.—Psalm 98, “The marvellous things,” not the common operations of Providence, but the application of redemption. Is it not a marvellous thing among us to hear of sinners awakened to a sense of their danger? Lecture, 2nd Thessalonians ii. 3-5. Farther illustrations of the Apostasy, as manifested in the Romish Church, in Protestant Churches, and among ourselves, resolved into a statement which all of us might remember and understand. A chief evil has arisen from the prostitution of the visible Church into a manufactory for making counterfeit Christians. The Scriptural way is by Divine influence—regeneration. Love, humility, &c., infused into the soul by the Holy Spirit. This is an evil not confined to the New Testament Church. Jeremiah was grieved and discouraged by the prevalence of false teachers in his day—15th chapter 15-21. Afternoon—Acts xx. 21-31. Not presumption in the Apostle to speak thus of himself. He was inspired to do so. Discourse, 1st Corinthians ii. 14. Another discourse—Reasons why the natural man does not

receive, and know, and discern, the things of the Spirit of God. He does not perceive them to be excellent. He has no liking to them, seeing they discover his vileness. Also, because he perceives they require holiness. They show the insufficiency of all his efforts, and that whatever improvements and changes he has undergone go for nothing, without a thorough change, wrought by the Holy Spirit. Isaiah

. The natural man cherishes inveterate prejudice, from love of ease, self-justifying spirit, dislike to finding himself totally wicked, and not seeing much wrong in himself.

Wednesday.—Confession of Faith, 3rd chapter, 3rd section. This doctrine proved. Romans ix. 15-16 and 22-23. Ephesians i. 5-6. Five illustrations were offered of the second part of the section. 1. Consistent with or analogous to God's providence in every department of creation; inanimate matter; vegetable and animal kingdoms, including man; one taken, another left; some prospered, others not; some healthy, others not, &c. 2. God could, had it been His pleasure, have preserved men and angels in their first estate, but He did not; and permitting them to fall, they lie at the disposal of Divine mercy. 3. God could, for anything we know, have restored both angels and men to their original dignity.

Sabbath.—Psalm xcix. The exposition of this Psalm throws much light upon its import as containing rich discoveries of the Divine government, and the way in which that government is exhibited in the Church—6-9 verses. Discourse, 2 Thessalonians ii. 5-8 verse, first clause. Chiefly occupied with a description of the apostasy, as originating in the Church itself, though not manifested, till the change in

the Roman Empire gave opportunity for carnal ambition to display itself. Pride and ambition, abominable in whomsoever they exist, but most abominable in the teachers of Christianity. Its rise was gradual; carnal teachers appearing in the Apostles' days; then universal bishop, 311; then Pope; Lord God the Pope! 360: for 1200 years prevailed; and still darkens many nations of the Continent. Its decline gradual: and prevades Protestant Churches to a mournful extent,—the danger greatly enhanced by the giving up the absurdities of Popery. The doctrines of the Reformation are not denied, but they are not taught as at the Reformation. Human depravity, &c. kept in the back ground. Afternoon—Acts xx. Paul's commending of his friends to God. He did not, he could not commit them to man. Discourse, xxiv. 22. The subject to be resumed.

Tuesday evening.—Congregational Library, annual meeting—Proverbs ii. 10-11, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."

Wednesday.—Confession of Faith, chapter 3rd, sections 3 and 4. Having explained these sections, illustrating the statements as facts laid down in Scripture to be believed, understood, and received with reverence, and about which it was becoming, the mind should be exercised; yet in the conclusion it was stated that these were not the first truths of revelation about which sinners should be occupied.

Thursday.—Synod House.

Sabbath.—Psalm c. Lecture, 2nd Thessalonians ii. 8.

The revelation of "that wicked"; or the overspreading both Romish and Protestant Churches by that wicked thing, counterfeit Christianity. Hope for another on this subject. Afternoon—Luke ii. 32.

Tuesday.—Psalm lxxxix. 2, "Mercy shall be built up for ever."

Wednesday.—Another Lecture on Confession.

Thursday evening.—At Mr. Clark's—2 Peter, 3rd chapter.

Sabbath, 31st December, 1837.—Romans xiii. 11. Forenoon and part of afternoon. The other discourse, Luke xix. 11-14, "A certain nobleman".

Monday, 1st January, 1838.—Forenoon—Hebrews xi. 10. Evening—To the young, "The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed".

Wednesday evening.—Lecture, Confession. The appointment of the means.

Sabbath, January 7th, 1838.—Forenoon—Isaiah xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." As in the Prophet's days, so now, the Church in a low state. The state described. Then the feeling itself, dejection, shame, at the true light so obscured, so little done

A reviving promised in the Church. Afternoon—Luke xix. An important subject opened up, and if the desire is awakened in our minds to know the things that belong to our peace, opportunity may be afforded afterwards of explaining the thing itself. In this discourse, the character and success of Christ's ministry ; state of mind in approaching Jerusalem ; its destruction, &c., by way of introduction. 1st. The will of God that men know and enquire after the things that belong to their peace. 2nd. The lapse of time is important. Now is the day of salvation. Evening—1st Corinthians vii. 29-31. Shortness of time and its importance to man. Duties enjoined, and practical deductions.

Tuesday evening.—Luke xviii. 18, "What shall I do to inherit eternal life?" An important question, not commonly put by the children of men. The thing itself explained by what is wrought in the sinner. Could have parted with property. That was easy ; but the will, the inclination was wanting, both for this and the more difficult part necessary in those who would inherit eternal life. Come to Christ and follow him.

Wednesday.—Confession of Faith—Lecture, 3rd chapter, 7th section. The solemn subject of Divine reprobation was handled, in my judgment, with decision and clearness, as in accordance with reason as well as revelation—a doctrine which God had promulgated in all ages of the Church. Examples—Deuteronomy xxix. 4, and Isaiah 6th chapter 9th and 10th verses. The first addressed to His then peculiar people, subject to extraordinary manifestations of favourable procedure towards them ; the latter portion in Isaiah is not less than six times introduced into the New

Testament, evincing the pleasure of Jehovah to have the Church instructed in it. O Lord, teach me to think and pray, and not lose the day of visitation—

Matthew xiii. 14-15.

John xii. 39-41.

Mark iv. 12.

Acts xxviii. 25-27.

Luke viii. 10.

Romans xi. 8.

Parallel passages, 1 Corinthians ii. 14. 2 Corinthians ii. 16; iii. 14-15; iv. 3-4. Ephesians iv. 18. Hebrews v. 11. Ezekiel xii. 2.

Sabbath.—101st Psalm. Essential to capacity for right government that rulers have the heart right with God. An unrenewed man is unqualified, and it is dangerous in him to imitate the practice of the pious king of Israel, described in the succeeding verses. 2 Thessalonians ii. 8. The means to be employed for the destruction of the apostacy. "Spirit of His mouth," the two-edged sword proceeding out of His mouth; the word. Afternoon—Luke xix. The Saviour beheld Jerusalem. A second discourse on this subject, in which the things that belong to our peace were explained. Among other things were mentioned—1st, Knowledge of our state in this world, and prospects for eternity. 2nd, Knowledge of our depravity of nature. 3rd, Repentance, including change of state and of character. 4th, The way of reconciliation by Jesus Christ. 5th, Persevering endeavours after righteousness. Hungering and thirsting, as in Matthew 5th, and the prospect of glory for ever.

Tuesday.—"Be ye filled with the Spirit."

Wednesday.—Confession lecture. Upon the manner of handling this doctrine. Not prudent to conceal it. This is

not countenanced either in the Scriptures or by our standards. It ought to be taught explicitly, and the people encouraged to study it minutely. The compilers give not the most distant encouragement to succumb to the carnal people. They were happily guided to encourage and countenance the faithful, diligent, and unflinching exhibition of the fundamental doctrine contained in this Chapter: and it was broadly stated, and I think satisfactorily shown, to be at the foundation of revealed truth, and an essential doctrine. And here explanation was made of how it was possible for those to be in Armenian, and even the Roman Catholic Churches, who were taught of God. They had received the truth into their minds, and would be found prepared to approve of it when brought under its teaching. Instanced the reported approbation of a Methodist of Mr. Newton's preaching on the Divine foreknowledge.

Thursday.—Heard Mr. Tweedie on the 40th Psalm 1-4.

Sabbath, 21.—Psalm cii. 1-12. Solemn exercise. Sorrow, in the Divine government, appointed for every sinner; and those who have not yet had experience of the sorrow here expressed have reason to tremble. 2 Thessalonians ii. 8-12. Not all explained. Chiefly occupied about the means, the word, and the agent, the Holy Spirit, in destroying the apostacy. Afternoon—A discourse upon intemperance. Proverbs xx. 1, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise".

Tuesday evening.—93rd Psalm, 5th verse. Holiness in the heart essential to true worship. This constitutes God's house on earth. What it includes, supreme love to God,

humility, &c., which will be perfect in heaven. An outline of character and exercises of the heavenly inhabitants—Love supreme to God. Seraphim burning with love, humble, veiling their faces, as unworthy to look upon Jehovah; reverence Him, covering their feet; and of one mind, no difference of opinion there.

Wednesday.—A second lecture on 8th section of Chapter 3rd of Confession. An outline of the ground gone over in the preceding lecture. See here how persons may become assured of their election. 1. Giving attention to the revealed word. 2. Obeying it. In obeying the Gospel there must be a receiving of Jesus Christ, and the right reception of, and obedience to this fundamental doctrine afford matter of praise. It is dangerous to praise God for blessings not received. Here was warning. Reverence has its seat in the heart. Not to be judged of by outward aspect. Admiration that the three-one Jehovah should condescend to do so great things for sinners. Several illustrations given explanatory of God's work in the souls of His people exciting admiration. Then humility, another effect, a prostration of soul, quite another thing from the common acceptation of the word: poverty in the mind. Also diligence: another effect, the very reverse of what the opposers of this doctrine charge it with. Lastly a consolatory doctrine.

Sabbath.—1 Peter ii. 25. The state of all by nature, as sheep astray. The soul famished, yet knows it not. 2. Believers addressed, to whom the Epistle is written. i. 2. As returned (not that they were ever innocent, for all are depraved, going astray from the womb, speaking lies) to the Shepherd of souls; who is, 3rd, The Lord Jesus Christ.

Afternoon—Isaiah xxvii. 5, “Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me”.

Tuesday evening.—1 John ii. 27. This text was chosen in replying to a question proposed in behalf of, or by the Prayer meeting, to explain the difference between Divine and all other teaching. An interesting, searching, condemning address. Those who have this unction have the knowledge of God, of His Word, of sin, the way of reconciliation by Jesus Christ, &c. All which is not light in the head, but in the heart, and it is abiding. The discriminating statements I do not remember in the connection in which they were expressed. But oh that they were laid to heart by us who heard, the Holy Spirit accompanying what good might follow.

Wednesday evening.—Concluding lecture, going over the whole ground of the 3rd chapter.

Sabbath, February 4th.—Forenoon—Psalm cii. 13. The state of the Church at present similar to the representation in this Psalm, broken down into separate stones and dust, notwithstanding, precious in the sight of the Lord's own people. Their prayer unanswered, but a set time is coming when God will arise to answer the prayer of the destitute, which should encourage to perseverance His waiting people, who, from the union and boasting of those who call themselves the Church, are tempted to think it possible the many may be right ; but the Eternal God will scatter His enemies, and in due time the many prayers which have been before Him from age to age will be fulfilled. A generation shall be created to praise Him, and that for ever. Isaiah xlix. 13-18. Discourse, 2

Thessalonians ii. 8-12. The apostle, probably reflecting upon what he had been guided to state of the apostacy, and wondering in himself how it was possible that such a departure should happen, is directed by the Holy Spirit to express how it shall be : not openly, but by cunning, as our first parents were tempted in Paradise. The leaders in religion shall be employed, promise of advantage held out, and great pretensions to the knowledge of God, to familiar intercourse with Him, to knowing more than is written in His word. Who shall be deluded? Those who receive not the truth in the love of it. No unrenewed mind can love the whole truth. For, in the first place, it condemns. None like to be condemned. 2nd, It reproves. Proud man likes it not. 3rd, It humbles. 4th, It drives them completely out of themselves. God is righteous in leaving the neglecters and rejecters of the truth to delusion. Afternoon—Ezekiel xvi. 6. The state in which God finds His people at regeneration, which is the common state of man. 1st, Weak and helpless as to doing anything for his salvation. 2nd, In blood ; wounded and pained. 3rd, Polluted, defiled, made loathsome by sin. 4th, Neglected by man. His fellow-sinners are not concerned about their own salvation, how should they be so about his? And the Lord's people who do feel compassion and sympathy find all their doings quite inadequate to reach the dead depraved heart of man. The strong man armed keeps his house prepared to resist and anticipate every means employed to reach the conscience. But God passes by. He is ever active, ever judging. He speaks, and the weak, helpless, wounded, polluted outcast lives. Pride and every hateful principle is condemned, and a new life commences. Then the happy effects considered.

Tuesday, 6th.—Luke i. 78, “Through the tender mercy of our God the day spring from on high hath visited us.” The day spring from on high, the Lord Jesus Christ. How contemplated as to His existence, character, work, &c. Then considered the necessity of being visited by the day spring, the Holy Ghost applying redemption to the soul. The Spirit not said to be purchased. He is as ready and willing to do His part in salvation as the Father and the Son. The channel through which the blessings come ; the tender mercy of God.

Wednesday evening.—A course of lectures upon the Shorter Catechism. Catechumen, &c.—mean instruction conveyed by sound. God has inseparably connected duty with happiness. The desire of happiness, common to the human race, is useful in itself, but young persons ought to understand that it is sought in vain out of the path of duty which God has marked out. 1st question. The glory of God can neither be increased nor diminished by creatures. It is the manifestation of His glory which is glorifying to Him. This is done by the works of Creation and Providence. And how can it be done by man ? By submitting to God’s way of salvation. Believe on the Son of God. Get the commandments written on the heart. Jesus said, “If ye love Me, keep My commandments.” Think much about God.

Sabbath, 11th February, 1838.—2 Thessalonians ii. 13-17. The apostle having uttered the words of the Spirit regarding the coming apostacy, turns with pleasure to the subject contained in these verses, addressing his brethren in Christ. Afternoon.—John vi. 39, “And this is the Father’s will

which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." 1st, The discouragements attending the work should not prevent those who are friendly from declaring the whole truth to their fellow-sinners. The Divine sovereignty an essential doctrine, and the opposition to it on the part of man is a part of depravity. 2nd, All things are in the hands of the Eternal Father, who hath, 3rd, Given a people into the hands of His Son, as Mediator, to be redeemed by Him. 4th, These shall come to Him. He preached affectionately, plainly, and spoke many things in awful sincerity, yet the Jews did not come to Him, but He felt assured that He should not be disappointed. The manner of sinners coming here described; some driven, others drawn, but all subdued. 5th, Those who do come shall in no wise be cast out; under which the encouragements to sinners of the human race were feelingly illustrated.

Tuesday, 13th.—Isaiah xxvi. 20-21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The hand of God brought to view as directing all changes that appear in our world. For nearly six thousand years, in a vast variety of ways, has He been witnessing against human wickedness. His words tell us that the judgments with which this world is visited are expressions of His displeasure. We have been visited for weeks past with storm and disease, and much consequent poverty and suffering. The use to be made of such a voice

from God. Men in all ages have despised or perverted the encouragement and command to consider and turn, but His people redeemed from among men will take warning, and the text holds out their duty in such a time as this.

Wednesday.—2nd Lecture on Catechism. 2nd Question. The probability from analogy in other departments of creation that God would give to man a revelation of His will, even supposing he had continued in innocence. The Bible is that revelation. Duty of being instructed in the evidences. Some avowed rejecters of the Scriptures, and many practical; otherwise the Bible would be understood and obeyed. Two kinds of evidence—external and internal.

Sabbath, 18th February, 1838.—Psalm ciii. 1-10. To be resumed. 2 Thessalonians iii. 1-5. In desiring the prayers of this church, the apostle specifies two things to be asked in prayer for them. 1st, That the word may have free course, and 2nd, That the preachers of it might be delivered from men whose character is described in the second verse. In conclusion he prays for the Thessalonians, preparing two petitions for them in the 5th verse. Afternoon—1 Corinthians iv. 20, "For the kingdom of God is not in word but in power". Evening—Isaiah.

Tuesday evening.—Hosea xiv. 2, "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips".

Wednesday.—Catechism, 3rd and 4th Questions.

Sabbath, 25th February, 1838.—Increased snow-storm, which has covered the earth about seven weeks. Some of the congregation from a distance, who have hitherto fought their way to Church, on this day were necessarily absent. This storm is assuming a very judgment-like aspect, and people begin to speak to God about it. Oh that it may be such prayer as will enter into the ears of the Lord of Sabaoth, which He will answer !

Forenoon—1st John v. 19, “ And we know that we are of God, and the whole world lieth in wickedness”. 1st, What it is to be of God in this peculiar sense ; born ; called ; God’s voice is heard ; impressed ; now knows himself a *sinner*. What it is to be a sinner. Enemy of God ; condemned ; God must punish sin. Christ revealed and precious ; made alive : “ The God of the living.” Made like God ; benevolent, mild, wise, watchful of his best interests, as God looked to his own eternal interests. (I understood His own glory to be here intended.) Devoted to the service of God. 2nd, Condition of the world or rest of mankind. All the unrenewed, whatever their pretensions, religion, activity, zeal, are under the dominion of sin ; dead under it : lie also in the wicked one ; slaves of Satan, led captive at his pleasure : lie quiet in this : like it. Satan is permitted in most cases to keep the truth away, so that little opportunity is had of learning that they are sinners, and the awful wickedness of ungodliness. Has Satan the whole power ? No. The sinner likes it. He does not like to be disturbed. The world lies also in the hand of God, under wrath ; and if not delivered by Almighty power, the sinner lies under it for ever. 3rd, The attainment mentioned in the text. Not easy. The apostle had evidence, and could say of himself and those friends to whom he writes, We

have been pulled down, emptied of our self-righteousness ; enjoy communion with God as our friend ; and we know the world lieth in wickedness, having experience of it, by what we were before conversion. Afternoon—John v. 25, “ Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God ; and they that hear shall live ”. 1st, The dead—as the state in which Christ finds His people and the rest of mankind. 2nd, The change. “ Live.” 3rd, The instrument ; the voice of Christ ; the whole Scriptures ; the word read and preached ; also providence. Here the covenant of redemption as giving all authority to Christ was brought to view, and His entering upon His work as Mediator so soon as Adam fell, and as at work ever since : and there is a coming, and a coming, till all who have part in the first resurrection are made alive. 4th, The solemn manner in which this statement is made, as if you do not hear : but there is a time coming when others will, and live. 5th, The happy effects here brought to view. Matter of joy to every one to whom this time comes, and of rejoicing to believers on earth. It is a reviving in the Church, even the conversion of one sinner. It is an excellent production, and the certain destruction of evil.

Tuesday evening.—Association meeting. Galatians iv. 18, “ But it is good to be zealously affected always in a good thing, and not only when I am present with you ”. Zeal was illustrated from the text ; stated to be love in a high degree of excitement. No proficiency made in the acquisition of knowledge, &c., without zeal. A useful principle, but the zeal which God approves is very different from animal and party zeal. Both were distinctly expressed, or

explained. It is an emanation from Himself. It is a fire kindled in His people upon earth that will burn for ever. It is a holy fire, like God Himself, who is a consuming fire. It is supreme burning love to God, and, subordinately, burning love to man, the whole human race.

Wednesday.—Catechism. The 4th question. Ground gone over, holiness, goodness, and truth. Goodness exercised towards man is mercy. Truth is not affected by change in the Divine procedure. The threatenings are true, and will be executed upon the impenitent; and change must take place on those who are under the threatenings, else they are not delivered from their execution; but their change does not imply either change in God, or want of truth in the threatenings. It is only change of procedure when the subject of the threatenings returns to God. 5th Question. The unity of the Godhead is taught in material creation, and providence, but not fully known but by revelation. 6th Question. The plurality of person matter of revelation, and we ought to study the subject, that is the Scriptures upon the subject. There is little difficulty in regard to the Father; but we should be able to give reasons for believing the Son and Holy Spirit equal with the Father. These are, in respect of Christ usually you will find by books, arranged under four classes. 1. The same names and attributes. Isaiah—John, &c. 2. As the Creator. Colossians i. 16-17. 3. As an Object of worship. Philipians ii. 10. 4. As Judge of all. For none is Judge but God. The Holy Spirit. Reasons for not using the old Saxon word Ghost. It does not express the meaning of the original term, which is a subsistence, or person. Best rendered in some places, and why not in all, Spirit. Ghost

and gas synonymous, which does not mean the whole substance, but only a part. Also the ghost of a man does not include the body. The same attributes, names; the same works, authority; He commanded the apostles; omniscient; Object of worship.

Sabbath, 4th March, 1838.—Read from 10th verse of 103rd Psalm, a Psalm divisible into three parts, 1-5 already expounded; the praise of an individual believer for personal forgiveness. 10-18, Praise extended for doings of God to others, and the whole church. 19, A song in which all are called to engage, saints and sinners. And we were solemnly called upon to contemplate the lofty attitude of Jehovah. How vain to strive with Him. Discourse, 2 Thessalonians iii. 6-12. Many useful statements. "Tradition," taught by the apostles, was the Old Testament Scriptures, and the ministry of Jesus Christ. The danger of not adhering to the Scriptures; instance the Sabbath neglected proves an inlet to every sort of vice. The duty of those who act according to the Divine rule. Withdraw from others; do not vilify. Supposable reason for the sin of these early converts; mistaken notions respecting Christ's coming to judge the world. The evil resulting from idleness. Children should be trained to industry. Contemptible way of doing in going about gossiping. Value of time. The serious evil of robbing another of one hour. Afternoon, Acts xxi. The apostle reaching Jerusalem. The conference with James and the elders results in Paul taking their advice, and thus becoming to the Jews as a Jew that he might gain them. It was nothing sinful he did. Neither was his purifying himself as a Nazarite recommended as a meritorious act. Discourse, James i. 18. Source of regeneration. Its nature. Its means.

Tuesday evening.—James v. 11, “Behold we count them happy who endure. Ye have heard of the patience of Job, and seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.”

Wednesday evening.—Catechism, 7th and 8th questions. The decrees of God lately lectured upon in Confession of Faith course. Now urged the duty of individually examining into this doctrine so as to understand it, not as a truth that may be, or that is revealed in Scripture, but that must be. A few statements made showing its necessity from the perfection of all the Divine attributes. Then Creation. No decided judgment given about the length of creation days. Geology an infant science, may, when better understood, help the interpretation of the six days, their magnitude, excellence, &c.

Sabbath, 11th March, 1838.—Psalm civ. partly expounded. How sublime did the first verse appear ! “Bless the Lord O my soul. O Jehovah, *my God*, thou art very great !” Few, compared with the mass of mankind, are naturalists, and of these, how cold hearted do their writings declare them to be toward God. The unconverted student of nature has no love to God. The converted sees God in everything, and burns with love to Him. 2 Thessalonians, chapter 3rd, concluded. Afternoon—Acts, 21st chapter, concluded. How abhorrent is false religion ! The Apostle was full of love to God and benevolence to man. James i. 13. Second discourse. Three divisions. The means of regeneration ; the record of truth, unmutilated, unmixed by man, unpolished ; the manner of employing the truth by the Holy Spirit. The soul is brought into close contact

with the truth ; attention is arrested ; enquiry awakened ; convinced inwardly that it is from God ; convinced of sin ; thoughts of the heart told. Sacrament announced. Tuesday evening—Psalm xxi. 1, 2, “The king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice ! Thou hast given him his heart’s desire, and hast not withholden the request of his lips.” God rejoices in all His works, and His works give joy to all who are friendly to Him. Jesus became the Father’s servant to accomplish salvation, as far as appears the greatest and most wonderful work in the universe of God. The subject not concluded, but a parting application of it to our present prospects ; to seek preparation, not to attempt preparing ourselves ; cultivate communion with Jesus ; no need for His personal presence. The Holy Spirit is the agent, and we ought to desire His influence, and to be employed by Him and along with Him in self-examination, prayer, &c.

Wednesday evening.—Catechism, 10-12 questions. Man’s creation noticed, and the works of providence.

Thursday forenoon.—Hosea ii. 14, “Therefore behold I will allure her, and bring her into the wilderness and speak comfortably unto her”.

Sabbath, 18th March, 1838.—Expounded from 18th verse of 104th Psalm. Discourse, Isaiah ix. 1-7. The subject begun and farther explained, 6th and 7th verses. Afternoon—Acts xxii. 1-21. 3rd Discourse, James 1-18. Five divisions—1. Source of salvation ; will of God. 2. Begotten, born again or regenerated by the Holy Spirit. 3. Means ; by the word of God, unmixed, unsoftened, unim-

paired. 4. Results of this kindness of Jehovah to our world ; first fruits of His creatures ; a people redeemed, separated from the rest of mankind, and devoted to God. The first disciples were also to be considered as first fruits, or specimen and promise of the harvest to be gathered to the Messiah. 5. This portion of Divine truth, when examined, may account for the different phenomena exhibited by the visible church, and in congregations where the truth is preached. None of the unconverted do really submit to *the truth*.

Tuesday evening.—Psalm xxi. 1, 2. Christ night and day exercised in prayer. He sought the approbation of the Father and the influences of the Holy Spirit ; not to sanctify Him, that He needed not, being perfectly holy, but for counsel and strength in His great undertaking, which formed a second consideration as the cause of His being so exercised in prayer. Redemption a difficult work. Think of the Messiah appearing before the throne with millions of millions of sins ! And who can estimate the guilt of one sin ! 3. Circumstances considered. He was a humble suppliant, but not self-abased. He had the humility of a servant, not a sinner—He must ever view himself with approbation.

Wednesday evening.—Catechism, 13th question. Freedom of will ; power to choose. No inclination to evil at creation, but capable of falling into it. Determination or will explained. Fallen man can only choose evil, because what he esteems good is evil in the sight of God. Offered salvation is not submitted to by the natural mind ; hesitation ; conditions. Hence a change of heart necessary to

bring over to submission to God's salvation. Man fell. The evil not in eating the forbidden fruit, but in rebellion, infidelity, and becoming servant to the enemy. Exhorted to study sin ; what it is, and our own connection with it. No subject less known, or so little desired to be known. Our religion useless without this knowledge. Sin is our own, we have no surer property, and we ought to study what God in His word says about it. It may be the means of leading to deliverance. The law of love interestingly brought to view.

Sabbath, March 25.—Second discourse upon Isaiah ix. 6, 7. The subject introduced by statements showing the all importance of redemption to us ; its importance in the mind of Jehovah ; the preservation of this world and man upon it. And seeing God has been awake and active for thousands of years, should we sleep? A Son has been born and a Child given to the Church, before explained. Now His government, Lord of all. It is not want of power in the Messiah that is the cause of the nations and churches being in darkness. He permits them to choose their own way. His government prosperous. No prosperity to man until he submits to Christ. His titles not empty names. Many are employed throughout the Scriptures, but all put together cannot tell His excellent dignity. 1st. He is wonderful. Wonderful in His person. God-man. In His work of mediation. Inadequate conceptions of this amazing work. Who is able to stand between the offended God and the sinner ! In His abasement, exaltation, &c. Afternoon—Acts xxii. Discourse, 2 Chronicles vi. 40, 41, 42. Prayer not understood generally. Here a request for attention. This place of rest. 1st. Solomon's temple. 2nd. The

greatest of all temples, of all creatures, the body of Messiah; place of worship; also every believer. God is everywhere present and at work, but He rests in the sanctuary. Desires expressed for answers to prayer. In this place we have often met for prayer, Sabbath days and week evenings. Desires are implied in this expression that He would abide here, manifest His power in the truth preached, and in every soul that enters. Priests. No longer has God any priests in His Church. Prophets, who get messages from God to the people. Teaching prophets. Prayer that they may themselves be vessels of mercy, glorious within. Power of evil in teachers who are not themselves reconciled to God. Keep vast multitudes in ignorance. Teachers also may have much knowledge and zeal. Mr. Fraser in the evening.

Tuesday evening.—

Wednesday.—Catechism, 16 and 17. Our ruin by connection with Adam. Entirely sinful, not entirely miserable in this life.

Sabbath.—Isaiah ix. 6, 7. Counsellor, the mighty God, Prince of Peace. Afternoon—2 Chronicles vi. 41, 42. Worthy subjects to be remembered. In the evening, Isaiah ix. 6. Everlasting Father, or Father of the everlasting ages.

Wednesday.—Humiliation previous to dispensing the Lord's Supper. Forenoon—Mr. P. began with confessional prayer, especially sin of nature, and read Exodus xx., the law by which is the knowledge of sin. Mr. Gray, Job xxiii. 3, "Oh that I knew where I might find Him, that I might

come even to His seat". Afternoon and evening—Mr. Parker on these words, Romans viii. 7, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be". The marvel is that we can sit with composure and hear such statements concerning the enmity towards God in our fallen state as were made, deriving force from their truth.

Thursday evening.—Heard Mr. Kennedy of Redcastle. "Out of His fulness have all we received, and grace for grace."

Friday evening.—The fellowship Society sermon. Malachi iii. 16. Many useful statements for direction in such associations.

Saturday.—Mr. Clugston of Forfar. In the evening, Mr. Brown of Kineff—Isaiah l. 10.

Sabbath.—Action sermon, Hebrews ii. 10. Evening, Mr. Glen of Benholme—Ephesians iv. 1.

Monday.—1 John iii. 6, "Whosoever abideth in Him sinneth not."

Sabbath, 15th April.—Birthday. Galatians vi. 9. Well doing for eternity, which is also conducive to prosperity for time. Afternoon—Jude 20, 21 verses. Shown to be, 'Keep yourselves in love to God'. Necessary to be first in Christ. Means, duties, &c. Evening—East Church, Revelation iii. 20. The overcomer first described—re-

generated. The state to which he will be ultimately elevated. The certainty and stability of this elevation.

This was my birthday, which has often passed unobserved by me, and what reason to be ashamed at the uselessness of my thoughts this day. Hearing in the Sanctuary three times much precious truth, at night I felt unable to exercise any reflection, and this day these truths, which I felt to be as the true sayings of God by His servant, are hid from me. Oh that the Holy Spirit may take charge of the instructions I am favoured with, and by sovereign power make way for the Lord alone to reign in my heart.

On *Tuesday evening*—2 Timothy ii. 1, “Thou therefore, my son, be strong in the grace that is in Christ Jesus”. No dependence to be had in grace received. Trusting to faith is idolatry. The exhortation is to a partaker of grace, to be strong only in the grace that is in Christ.

Sabbath, 24th April.—Forenoon—Galatians vi. 9. Review of the previous discourse concerning well-doing, and the duty of the unconverted; and in this the duty of believers. Weariness: its cause and nature. Afternoon—1 Peter i. 7, “That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ”. A very luminous and interesting discourse. The excellences of faith itself. The excellence of its trial in purifying the possessor of it—and the results. Evening—Psalm xxv. 10. What the paths of the Lord are to His redeemed people. They, in covenant, keep His testimonies; and then the whole proposition considered.

Went to Dundee, 26th April.—On 28th, in Chapelshade—Jeremiah xiii. 23. Afternoon—Gaelic Church—Colossians i. 13. Evening—Mr. M'Cheyne; to Sabbath School children, Isaiah xl. 11. Friday evening—Gaelic Church—Isaiah xlii. 3. Saturday—Luke xxiii. 50, 51. Sabbath—Mr. M'Alister. Action sermon, Genesis iii. 15. Evening—Chapelside—Mr. Campbell. Psalm lxix. 4. Monday—St. Andrews.—Philippians ii. 5.

First Sabbath of May at Abdie, in Fife.—Isaiah lv. 1-5. Afternoon—Acts ii. 33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear". A summary account of the work of redemption by Jesus Christ, and the revealed agency, and absolute necessity of the Holy Spirit's application of redemption to every one who becomes the subject of it, were clearly and practically brought to view. Oh that the Lord may compassionate that dark portion of our land!

At home, Sabbath.—Forenoon—I Chronicles xxix. 10-14. Afternoon—Colossians iv. 5. Walk in wisdom, &c. Evening—Zechariah ii. 5, "For I, saith the Lord, will be a wall of fire round about, and the glory in the midst of her".

Tuesday evening.—Revelations ii. 1.

Sabbath, 20th May, 1838.—Mr. Meston—Luke x. 42, "One thing is needful". Afternoon—Revelations i. 10, 11, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega". Evening—Proverbs ix. 12, "If thou be wise, thou

shalt be wise for thyself; but if thou scornest, thou alone shalt bear it”.

Tuesday evening.—Zechariah xxi. 5.

Sabbath, 27th May, 1838.—Psalm cv. 1-15. John xv. 11, “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full”. “My joy,” in the text was explained of Christ’s having joy in His disciples, if they practised His instructions, intimated by the previous verse, “Keep my commandments as I have kept my Father’s commandments.” Then the result to themselves. Jesus had put His Holy Spirit within them.

He had written His law upon their hearts, and if they kept it, their joy would be great here, and perfect in heaven. The joy of genuine piety was shown as different in every respect from any joy possible to the unrenewed mind. Afternoon—Acts xxiii. 1. Revelations i. 10-11. Another precious discourse upon this important subject. Evening—Mr. J. Grant.

Tuesday, 29th.—Quarterly meeting of our Association. Isaiah xliii. 6, “I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth”.

Sabbath, June 3rd.—Psalm cv. concluded. John xv. 13, 14. Afternoon—Acts xxiii. 12-22. Discourse, Proverbs iv. 23. Evening—Mr Shepherd. North Church.

Wednesday.—Lecture. The sinfulness of our state.

Thursday.—Went to Dundee, where I spent two weeks. Returned to home and its privileges.

Sabbath, 25th.—Psalm cvi. 34. Israel's rebellion. Discourse, John xv. 18, 19, "If the world hate you," &c. These words from part of Jesus' discourse to the eleven at the sacramental feast. And in appealing to their knowledge of the world's hatred of Him, they had opportunity in witnessing His friendly efforts to instruct and warn Sadducees, Pharisees, and hypocrites ; and the reception given by them to these efforts, and they were to expect similar treatment. Afternoon—Psalm xlv. 17. Evening—John x. 11.

Wednesday, 27th June, 1838.—Humiliation day. Mr. P. opening prayer, and a few words on the exercises suitable to this day. Remember sin. If no outbreking in sin, a never failing spring within ; a constant succession of evil thoughts and desires. The imagination of the thoughts evil continually. In our connection with others we have awfully sinned, never discharged one thousandth part of the duty we owe to any one human being. And above all other sins, the neglect of salvation. Those who have received and are most concerned in the business of salvation will be best prepared to acknowledge their sin in this matter. Mr. Murray—John xvi. 8, 9. Afternoon—Mr. Reid. 2 Corinthians xiii. 5, "Examine yourselves whether ye be in the faith ; prove your own selves : Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates". Evening—Job xlii. 5, 6, "I have heard of thee by the hearing of the ear ; but now mine eye seeth thee : Wherefore I abhor myself, and repent in dust and ashes". The true religion distinguished from all false religions, which, though their

votaries may have flights of imagination, have agreed in sameness. They have no changes. The child of God has castings down, and liftings up, and sanctification makes progress under these. Had the unconverted liftings up, they would be made more proud. Their loquacity would be intolerable. Not so the renewed man. A specimen is presented to us in the text.

Thursday evening.—Coronation of our Queen. Revelations xix. 6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelulia : for the Lord God omnipotent reigneth ". The attention of our nation occupied with the solemnities this day gone through in London. Here, in illustrating the text, the joy of heaven was opened up, in response to a call or voice from the throne of Heaven's Eternal King.

Friday evening.—Praying corresponding Society—Mr. M'Combie—Acts xvi. Women resorting to a place for prayer, and Lydia's heart opened. Mr. Reid—A short appropriate discourse. And Mr. P. in conclusion.

Saturday.—Mr. Gray—Matthew i. Evening—Mr. Reid—Revelations vii. 14.

Sabbath.—Action sermon. Ephesians v. 25-27. Evening—Mr. Reid—Isaiah xxx. 26, "The light of the moon shall be as the light of the sun".

Monday.—Mr. Foote—Malachi iii. 16. Evening—Mr. Reid—Matthew xviii. 3.

Sabbath, 8th July, 1838.—Jude, last two verses. The whole service suitable to a thanksgiving Sabbath. Afternoon—Acts ii. 42, "Continuing steadfast in the apostles' doctrine". Evening—"Ye shall know them by their fruits".

Tuesday Evening.—Action Sermon text, Ephesians v. 25-27.

Sabbath.—Psalm cvii. 1-16. Matthew vii. 24-28. Two classes of hearers. Afternoon—1 Thessalonians iv. 1. In illustrating the principles necessary to walking so as to please God, the subjects of the communion discourses were enumerated; showing that we had been instructed, and ought to be able to judge whether we had received the knowledge of the truth for ourselves individually. Evening—Ecclesiastes iii. 21. "Who knoweth the spirit of man that goeth upward?" Rare study.

Tuesday Evening.—Psalm cvii. 3. Trials to be met with in travelling through a wilderness, illustrative of what this world is to man, and felt to be by the renewed soul.

Sabbath, 22nd July, 1838.—Psalm cvii. 17. Discourse. Matthew vii. 24, 28. Doers of the word: and the way of builders. Illustrated by the desire of all to have comfort, to care for the future, to find shelter. The wise expect storms, and look well to the foundation of that structure they intend to rear. Means, ordinances, &c., are goodly stones, but if not reared on a right foundation, the larger they are, the greater will be their fall. And the wise know the foundation of their faith will be tried. Afternoon—Acts.

1 Thessalonians iv. 1. Evening—East Church. Proverbs xv. 24. “The way of life is above to the wise.”

Tuesday Evening.—Luke iv. 32.

Sabbath, 29th July.—Psalm cvii. 37. Matthew vii. 24-28. Unwise builder's character explained. The certainty of the coming storm. The importance of our present employment. We are building now for eternity. Afternoon—Acts.

Tuesday Evening.—Luke iv. 32. “His word was with power.”

Wednesday, August 1.—Dr. Wardlaw—“As I live, saith the Lord, the earth shall be filled with My glory”. Great numbers. Ordination of Mr. Kennedy, Missionary, London Society.

2nd Thursday.—Mr. Tweedie—“Who hath despised the day of small things?” Ordination of Mr. Mitchell, Missionary of General Assembly.

Sabbath, August 5th.—Psalm cviii. Luke vii. 31-35. The character of John's ministry and mode of life. Spent much time in retirement. It was becoming. He had to mourn for his own sin. The Saviour it became to rejoice. He had no sin of His own to mourn, and in Him another method of engaging the Pharisees to embrace eternal life was exhibited. The Pharisees or religious people of the Jews despised both, and calumniated both, representing the one a devil, the other a glutton, eating and drinking, and given to bad company. Resemblance to our own times.

Afternoon—Acts xxvii. Paul alone breathing love to God and man, enters upon the voyage towards Rome. Brought into perilous circumstances, he gives good advice, but not listened to. Thoughtless sinners do not fear storms. The storm came, and as we had before explained, Psalm cvii. they were at their wit's end. The redeemed of the Lord often in such a state of mind ; it works for their good. They seek the friendship of God, as Paul, and they get fortitude and wisdom from Him to act a becoming and useful part in trying circumstances. Unconverted sinners are the worse of storms ; and oh what a picture of human depravity here ! The soldiers, hardly escaped from death, propose to murder the prisoners. It was not death these people feared. They neglected their bodies in the dread of losing earthly enjoyments, until Paul encouraged their hopes of deliverance ; and though he warned, none cared to be instructed. For all that appears they were rendered more cruel. Discourse, Romans v. 5. "And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." The hope that is without foundation. The hope that is good, is
 1st. A fruit of the Holy Spirit. 1. Living. 2. Founded on the atonement of Christ. 3. Durable, resulting from peace with God. 4. Its object, all good on earth and in heaven. 5. Accompanied with deep humility, felt unworthiness, all of grace. 6. When known, is sufficient to support the soul in every trial. 2nd. It makes not ashamed. Terrible things said in Scripture of other hope. 1. This hope can never be disappointed. The promise and power of God support it. 2. Purchased by Jesus. They cannot form too high expectation of it. 3. They are not afraid to avow, on fit occasions, its excellence. 4. They rejoice in it. Not

proud of it. They dare not be proud of anything, and it is not in their hope they glory, but in its Author. They glory in the Lord. 3rd. Reasons in the text for this hope being excellent. Love to God in their hearts, not the imaginary love to God of the unrenewed, who will not be persuaded of enmity to God in them. Production of the Holy Spirit, Figure of cellar, supposed to have a chest full of treasure, caught our child's attention. Get a light. No such thing. Search the dark cellar of the heart. Get the candle, the Holy Spirit, and search. No love to God there, till shed abroad by the Holy Spirit, given to the possessors of this hope. Evening discourse, concerning the Jewish people. Romans xi. 1-15.

Saturday evening.—New school. “To wit that God was in Christ reconciling the world unto Himself.” Man's state is implied here. Why the world? Because God is in Christ, offering and applying salvation to Jews and Gentiles in all ages, and to all classes.

Sabbath.—Psalm cix. Luke vii. 31-33. Afternoon—Acts xx. Proverbs iv. 20-22.

Sabbath, 18th.—Psalm cx. Rich portion this. Matthew xiii. 10, 11. Afternoon—Acts xxviii. Luke vii. 31-33.

Tuesday evening.—Job xxxv. 9, 10. Prevalence of oppressions under which men cry or complain. “But none saith, Where is God my Maker?” Men also pray, but God is silent. They use made prayers, and other formal exercises. God is silent. None answereth. Those who do say “Where is God my Maker?” described. Felt distance, &c.

School, Saturday.—1 Timothy, 1-15.

Sabbath.—Psalm cxi. Matthew xiii. 10-11. Third discourse on this subject. It is not given to others. Even professors, students of theology, stumble at the outset. They teach that God is only merciful, and love. Afternoon—Acts xxviii. Psalm cxlv.

Tuesday evening.—Association meeting. Isaiah xliii. 6. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."

Saturday evening.—1st September, 1838. Parish School-room. Matthew xi. 28-30.

Sabbath, 2nd Sept.—Psalm cxii. The foundation of all acceptable doing laid in the first verse. A Psalm this which has been much perverted. Discourse—Luke vii. 31-35. Perverse child at play, characteristic of the manner in which men treat the Gospel: proud; seeking only to please themselves: foolish: malignant; hating the objects taken offence at: obstinate. Then the state of mind: not apprehending the soul in danger: not deserving much punishment: persuaded that other professors are right: judge the godly to be mistaken and gloomy. Afternoon—Exodus 1st chapter. Much tribulation, the way through which all must pass who get to heaven. Discourse—Acts ix. 20. Subject of Paul's preaching—Christ. 1. Sent and anointed by Jehovah. 2. Really God. 3. Voluntary undertaking. 4. Covenant engagement with the Father. 5. Amazing love. 6. Human nature. 7. Sufferings and

death. 8. Triumph over death. 9. Fulness of grace to His people. 10. Second coming. Lastly, Paul recommended Christ.

Tuesday evening.—Habakkuk ii. 14, "The earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

Thursday.—West Church—Proverbs x. 28, "The hope of the righteous shall be gladness."

Saturday evening.—Schoolroom—Matthew xi. 12.

Sabbath 9th Sept., 1838.—Pastoral letter from General Assembly occupied the time usually employed in reading and expounding out of the Psalms, and also a portion in the New Testament. Afternoon—Began lecturing Colossians i. 19-23. The original word translated, "all" difficult of rendering into English. It might be "the all." Alienation of the unrenewed mind, and the still worse feature, enmity, explained in a discerning manner. Afternoon—Acts ix. 20, concluded. Evening—Romans xi. 12-24. A second discourse upon the promises made to, and the prospects of the Jewish people.

Tuesday evening.—Reference to the weather. The crop in danger, calling for special prayer. Job xxxvii. 11-13.

Wednesday.—Catechism — Lecture — The Redeemer of God's elected.

Saturday.—School—A second discourse on Matthew xi.

12. The words of the text explained before : and that the truths stated are real and important ; and to-night it was shown to be a good thing to be concerned about salvation. This usually in connection with suitable means, as in the vegetable kingdom. John a suitable instrument. Vague statements leave the people at ease. Dangerous state. A solemn and singularly clear exhibition of the truths contained in the text. Oh that we knew to use this violence.

Sabbath, Sept. 16.—Psalm cxiii. Discourse—Colossians i. 19-23. Afternoon—Exodus i. Discourse—Psalm ii. 12.

Tuesday evening.—Romans xiv. 1.

Wednesday.—Christ's prophetic and priestly offices.

Saturday evening.—Isaiah xlv. 25.

Sabbath, 23rd.—Psalm cxiv. 2nd discourse—Colossians i. 19-23. Afternoon—Exodus ii. Discourse—Hebrews xii. 28.

Tuesday evening.

Wednesday.—Catechism. Christ's kingly office.

Saturday.—John xvi. 27.

Sabbath, 30th Sept., 1838.—Psalm cxv. Third and concluding discourse on Col. i. 19-23. Afternoon—Exodus iii. 2nd discourse Hebrews xii. 28. Evening—Holburn—Mr. Stewart—2 Samuel xxiii. 5.

Monday evening.—Monthly Prayer Meeting—Isaiah lvi. 8, “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, besides those that are gathered unto Him.”

The sacramental feast, with its accompanying services, being ended, I now record the subjects. On Wednesday Mr. P. began by giving suitable matter for exercising ourselves on such a day—Ezekiel vii. 16. Mr. Gray followed, from Psalm cxix. 136. Afternoon—Mr. Macalister—Matthew xxii. 11-13. In the evening Mr. P.—Psalm xix. Thursday evening—Gaelic Church, Mr. M'Donald—Isaiah li. 5—first clause. Friday evening—Mr. P.—James iv. 8. Saturday afternoon—Mr. Ferguson—Psalm cxvi. 6—last clause. Evening—Mr. P.—Song ii. 4. This service savoury. Sabbath—John xii. 28, “Father glorify Thy name”—with the Father's response. Monday—Mr. Macalister—Revelation vii. 14.

Sabbath.—Jeremiah xxxii. 39. Afternoon—Revelations xxii. 14.

Sabbath.—Psalm cxvii. and cxiii. 1-14. Joshua i. 8. Afternoon—Exodus vi. Revelation xxii. 14.

Tuesday.—1 John iv. 16, first clause.

Sabbath, 28th October.—Psalm cxviii. 15 to end. Joshua i. 8. Afternoon—Exodus vii. Romans v. 21. Total depravity, and the sovereignty of divine grace—fundamental doctrines, held by every child of God. Each proved by a series of statements supported by Scripture and fact.

Thursday afternoon, Gaelic Church, Dundee.—John vi. 60. Reasons why offence is taken when the truth is preached, as appeared at the discourse of the Saviour preceding the text. 1st. The demand for effort on the part of those who would be saved. Verse 27, "Labour for that meat which endureth unto everlasting life". "Be diligent in business," but "Labour for that meat which endureth".

Friday evening.—Psalm lxxv. 1-4.

Sabbath, Hiltown.—Zechariah xiii. 1. Sabbath evening—Isaiah liii. 10.

Monday.—Mr. Maclaren, Lecropt—Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom".

Aberdeen, Sabbath, 12th November.—Psalm cxix. 1st, 2nd, and 3rd parts. Discourse, James i. 1-3. Beginning of a course of Lectures. Afternoon—Exodus, 8th chapter. Discourse, Proverbs xxviii. 20. Evening—East Church—Ecclesiastes viii. 12, 13.

Tuesday evening.—Psalm xcvi. 10.

Sabbath, November 19th.—Psalm cxix., 4th, 5th, and 6th parts. Second lecture, James i. 4-8. The necessity of the divers trials and temptations of believers, shown in the proneness, even with them, to cleave to created confidences. They need to be emptied from vessel to vessel till every stay of their heart is broken, and the whole universe fails them. Then God is seen and felt to be a stay and portion.

Faith is thus purified. Afternoon—Exodus ix. Luke xxii. 31, 32.

Tuesday.—Isaiah lix. 1, 2.

Sabbath.—Psalm cxix., 7th and 8th parts. Lecture, James i. 9-11. Afternoon—Exodus, 10th chapter, read with explanation. Luke xxii. 31, 32.

Tuesday evening.—Church Association Quarterly Meeting—Isaiah lvi. 8.

Sabbath, 2nd December.—Psalm cxix., 9th and 10th parts. James i. 12-14. Afternoon—Exodus xi.; Luke xxii. 61, 62, forming a conclusion of the subject on the two previous Sabbath afternoons. The Saviour's look explained as being accompanied with Divine power to bring Peter back, and deliver him out of the snare.

Tuesday evening.—Library Annual Meeting—James i. 16, "Do not err, my beloved brethren".

Sabbath, 9th December.—Psalm cxix., 11th and 12th parts. Lecture, James i. 14-19. Afternoon—Exodus xii. 1-20. Discourse, Isaiah xxi. 11, 12. One of those striking discoveries, illustrative of the state of things around us and among us, as to God and salvation. Also the authority, character, duties, trials, &c., of a *watchman*.

Tuesday evening.—Isaiah vi. 6, 10.

Sabbath, 16th.—Psalm cxix. 13th and 14th parts. Lecture,

James i. 19, 21. Some very important statements. Wrath in man is weakness, in God it is strength. In man it worketh not the righteousness of God; it interrupts the Spirit's work in the believing soul. Superfluity of naughtiness, compared to a tree, whose root is left after being cut down, sending up shoots. Afternoon—Exodus xii. 21, 36. A second discourse from Isaiah xxi. 11, 12. The six scenes seen by the watchmen, and other very striking statements.

Tuesday evening.—A discourse connected with the centenary of the Glasgow Assembly, 1638. Isaiah lxvi. 10.

Sabbath, 23rd December.—Psalm cxix. 15th and 16th parts. James i. 22-24. Afternoon—Exodus xii. 37. Third discourse on Isaiah xxi. 11, 12. The words of Edom said to be insulting—as if you were to say, It is night with us, and it is also night in Israel. “What of the night?” The watchman can tell. The morning cometh to the renewed people. They are groping their way to everlasting day. But night also cometh, an everlasting night of sorrow; but if you will enquire, cease insult, be honest-minded, and enquire at God! at His word, at the history of the Church in all ages, at Himself; and then he will send you to us, as in the song. Then having enquired at God you will understand our message. You will use means aright.

Tuesday.—A second discourse on the centenary, Psalm lxxiv. 22.

Thursday forenoon.—West Church, or rather Mary's Chapel, “Be ye also ready”.

Sabbath, 30th December.—Psalm cxix. 17th part. Lecture, James i. 25. Afternoon—Jude 14th and 15th verses. End of a year directs to thoughts of the end of the world.

Tuesday, 1st January, forenoon. Psalm xvi. 5, 6. Evening—To the young, "Will thou not from this time cry unto Me, My Father, thou art the guide of my youth".

Sabbath, 6th January, 1839.—Psalm cxix. 18th part. Job xvi. 22, "When a few years are come, then I shall go the way whence I shall not return". Three classes of persons use this language. One in the way of complaint at having soon to go away. They murmur at God for not allowing them a longer possession of their wealth, &c. Another complain as if their years were too long. Beset with trouble, acute pain, poverty or despondency, they murmur; yea many take away their own life, or are reckless about its preservation, not regarding that death to them is the entrance to unmingled and hopeless sorrow. But another class are guided to use this language aright. They have learned the importance of the present state, and to improve it for eternity. Afternoon—Revelation xxii. 20. This was suitable as a following out of the forenoon discourse. In death the majestic gate into eternity, and the approach to it here. The second coming of Christ and its important accompaniments were luminously set forth and insisted upon.

Wednesday.—A religious day. Forenoon—Jeremiah v. 20, 25. Afternoon—Ezekiel x. 13. As for the wheels, it was cried to them in my hearing, O wheel! Evening—Titus ii. 6. "Young men exhort to be sober."

Dr. Henderson's, Thursday evening.—A close doctrinal and practical exposition of Titus iii. 1, 8.

Sabbath, 13th January, 1839.—Psalm, cxix. 20th part. Discourse, James ii., begun. Afternoon, Exodus xiii. 1-16. Discourse, 2 Corinthians v. 8.

Tuesday evening.

Sabbath 20th.—Psalm cxix. 21st part. Discourse, James ii. Afternoon—Exodus. Mr. Reid gave a discourse, Psalms. Evening—Lecture upon the internal evidences, 2 Timothy iii. 16. 1st Doctrine, God. What is God? 2nd, Man; his ruin by sin; totally depraved; wholly lost. 3rd, Method of salvation by the free sovereign grace of God. Suitableness and excellence of these doctrines.

Tuesday.—Isaiah lvii. 18. "I have seen his ways, and will heal him."

Wednesday.—For the young. Get acquainted with God. Some instruction as to how the thoughts should be occupied with a view to this attainment. His works; everything we see He made. Man only arranges. His greatness, power, wisdom and goodness as manifest in His works. The Bible attests these, intelligibly, civ. Psalm. The Shorter Catechism useful.

Sabbath, 27th.—Psalm cxix. James ii. 13-20. Of faith and works. Afternoon—Exodus xiv. 1. John xiv. 3. Fearful loss of life by sea. And the heavy stroke of Mrs. Duncan's (Glasgow) death.

" ABERDEEN, *Wednesday, 26th August, 1835.*

" MY DEARLY BELOVED,

" Yours came to hand this forenoon, and I feel thankful that you find yourself and others so comfortable. I have my own fears, however, that you have not told the worst : for when I look at your letter it is not like the doing of one in health. I had difficulty in making out the words, and then difficulty in making out the sense in some places. But perhaps, after all, you have been in haste or so. Let us feel and cherish gratitude to the Giver of all good for mercies continued with us, and try to hope for still better health.

" Please be not too anxious about affairs here. All things go on, under the care of the Most High, very regularly and very comfortably. You have got up such a fire of kindness within me that it has not yet begun to cool. Sometimes I can hardly think you are away ; and then again in returning home it occurs to me you are not there : but then, again, I consider that you are away but for short time, and that I may expect to see you soon, and to see you well and strong. You are seldom out of my mind, and my desires are constantly for your good in this world and in the next.

" As for G. again, for several days, and even sometimes yet, when I hear the sound of feet on the stair or so, I am reminded of G.; and then I have to think a little before I am sure she is not here.

" But onward—as I have very little time to get this letter finished to send by — to Dundee—I have had no answer from Mr. M'Laren. This day was our Timber Market. I bought a ladder. The day has been wet. A good deal of

rain has fallen. It began last night, the time we were in church. I see it had begun much earlier with you. Mrs. —, Miss —'s companion, had been seized with paralysis on Monday morning about four. She was twice in church last Sabbath, and felt unusually weak in the afternoon, but was able to walk home. I saw her to-day. She can speak a little, but the left side is disabled. Yet she may get better.

About coming south, I cannot yet say much. The weather will get colder. It would be difficult for me to get away until the 9th of September, if Mr. Duff is to be here on the 6th. But I have some hopes you may be back here by that time. I will expect a letter from you, say about the beginning of next week, as at present I have no time even to think on what I am writing. I am glad to learn that G. has been bathed, and that she is so well. With kindest regards to all friends,

“Very faithfully and affectionately yours,

“GAVIN PARKER.”

“ABERDEEN, 3rd Sept., 1835.

“MY DEARLY BELOVED,

“Your letter I received yesterday; and I felt much gladness and gratitude by reason of your improved health, and I now rejoice in the prospect of meeting you soon. I have had much to do, and still have. We had a meeting and discourse last night in the Church about the nomination of new elders. To-day I have the West Church to supply and a conventicle in the evening. Were you here, you would say, Do not write to Dundee to-day: but you are not here, and I am not inclined to occasion any delay

in your return to your loving friend. You can thus have Friday, that is to-morrow, and Saturday both for arranging your calls and other business.

"Well : let me intimate, I have had a letter from Mr. M'Laren on Tuesday last, cordially agreeing to be with us in October, and offering kind regards to you. In your calling for Mr. Stewart at Lochee, however, I would have you to express my friendly regards, and to learn whether it would be agreeable to him to come North to us, if the Lord will, next year in April or so. In some way or other you may be able to sound him on this matter.

"I am glad that you have seen Mr. M'Alister and Mr. Reid, and to learn that they are well.

"Now, as to the day of your return. I rejoice to think of so early a day as Wednesday first : for, although I long much to have you with me again, for the benefit of your health I could put up as I am for some days longer. But I long much to see you for all that. And I rejoice in the expectation of seeing you in good health. O that we could bless the Giver of all good for His great kindness to us ! If then you can get clear of your friends to come on Wednesday first, I will understand this without putting you to the labour of writing again. But should anything prevent this, and delay your coming to Friday or so, I will expect you to announce this by letter, as I will endeavour, if the Lord will, to have as much time on Wednesday afternoon as to meet you before you reach town by the 'New Times'. Should it be impracticable for you to be forward on Wednesday, I hope you will not be later than Friday. I mention Friday as I can take more liberty on that day by having no evening engagement. Well : indulging in these pleasing anticipations, I may mention that everything has

proceeded in a very comfortable way here. I stated to Ann what you requested. Tell G. that the cats are thriving. The young one is running about almost wild, like a rabbit about the garden and back court. It is seldom in the house. I had them both at breakfast yesterday. To-day I have not yet been able to catch the young one. Tell G. that on Saturday last, I took down many apples, 90 Oslins, 240 Codlings, and 360 Hawthorndens, in all 690 apples, and there are 300 or more in the garden besides. Tell G. that if it be found that she has been kind and obedient to mamma and to her other friends in Dundee, she will be allowed to come back to Aberdeen in the coach, and she will get some of the 690 apples. You may think I might have said something more. So I might. But then so much labour before me, and so little time. To church at 11. Parochial visiting for some hours. Conventicle evening. I beg to be kindly remembered to all your friends.

"With much esteem,

"Your loving Husband,

"GAVIN PARKER.

"THURSDAY MORNING, 9-30.

"*Now to Breakfast!*"

"ABERDEEN, 18th June, 1838.

"MY DEARLY BELOVED!

"Your letters afforded me much comfort, and called for gratitude to the Giver of all good.

"It gives me much pleasure to learn that our respected father has been so greatly recovered. Truly the Lord is good. He waiteth to be gracious. May the time of His long-suffering be well employed by us all! It still strikes me as duty that you should embrace favourable opportunities

to speak, though only a few words at a time, to our father about eternal concerns. I fondly hope that the Lord will bless such efforts and grant him salvation. Let us all be encouraged to plead with the God of salvation for a blessing so desirable. In the meantime there is cause for much gratitude : and I cherish the hope that our father and friends are to be with us in Aberdeen to enjoy our Northern atmosphere for some weeks, as the means of strengthening them for the storms of winter.

“Your account of J. also, though favourable, does not announce rapid recovery of strength. Yet we have cause to be thankful that he is so well, and that there is yet the prospect of a more perfect recovery. I beg to express much gratitude to our kind friends for their continued attention to our dear boy. As his improvement seems to me to be moderately progressive, I think the change of place has served its purpose, so far, and that the improvement may still go on by another change back to Aberdeen.

“I am glad to think that you wish to return soon, as circumstances are so favourable. This is my wish also—I do feel lonely, and the longer the more so, while my friend so dearly beloved is at a distance. I could scarcely believe you were away : and even yet, when awaking from sleep, on the sofa or so, I think you are there.

“It gives me pleasure also to understand that Mr. Reid will be with us on the Tuesday. Our elders at meeting on Monday last, were unanimous in thinking that there should be no abridging of the services *on our* part. If the people will not attend, let them not have cause to blame us for not affording them opportunity.

“Now then let me hope that you will be North this week. You speak of Thursday or Saturday. Would not Friday

be the best day? I think so, if agreeable to all concerned. I anticipate the pleasure of seeing you with G. and J. and Catharine on Friday.

"You wish to know how we have been getting on. Very smoothly and with good health and many comforts, though I have felt somewhat lonely. We have had little warmth in weather, but not little rain—and for some days calm and hazy at night and morning. Duguid was here on Saturday, and sorted walks and weeds. Mr. — came forward on Sabbath morning by the mail, that is on 10th June. Mrs. — had been unwell, and he could not leave her on Saturday. He slept with his brother at — and was little with us. He seemed very nervous or poorly in health, could eat very little, and could preach only about 35 minutes, yet the discourse was respectable.

"Your communication from Mr. Thomson the teacher, enables me to go on with more clearness to nominate *Mr. Black* as teacher of our Juvenile School. The meeting of committee is called for this evening, and I suppose they will be unanimous: yet I am not sure.

"But what should I say to G.? For, as this goes by post, I cannot get a separate letter for her at this time. The Hyacinths are beautiful, just about their best, some Blue Bonnets opening, and the Red Tulips, about 60 of them all gaping and looking for G. But G. knows that there is a bed of other Tulips nearer the door at the back of the paling. Some one or more of them were beginning to open when G. left this. They did open; and the whole bed of them became very beautiful—the colours very vivid and finely variegated. But! their beauty had been their ruin. Some one in or about the kitchen door perhaps, had seen them and wished to have them, and lo!

they are gone. It was one forenoon, between ten and twelve o'clock, and about thirteen of them are taken away, the foot left, and the little gate left open in his haste. No, G., not *his foot*, but the mark of the foot. You may yet see it. But the Tulips are gone. Only three are left, not yet fully blown. I hope you will see them also.

"Now G. be very wise. Be kind to mamma and your other friends, be very attentive to your lessons, and neglect not to remember your Creator during these pleasant summer days of your youth : and I hope to see you on Friday or sooner, back to Aberdeen.

"Now as to Mr. Mitchell's election and procedure.

"It was a cold affair. Scarcely a majority of the whole voted for him. A great many did not vote at all. It has been surmised that after all, Mr. Mitchell's opponents may muster and get a *veto* against him at the day for signing the call, and get a new leet of candidates. As this, however, is but a conjecture, they may have no such intention. But we should not say much about them.

"Mr. Mitchell's procedure is this. He need not be present at the first meeting of Presbytery. It is to be on the 17th July. But let him have forward before that day his letter of acceptance and qualifications to Government, sent to Mr. Paul the Presbytery Clerk. Then the Presbytery will appoint Mr. Mitchell to preach two Sabbaths in Holburn. After which there will be a moderating of a call to be signed by his friends, or *vetoed* by his opponents. If no dissent, the Presbytery *after that* will name subjects of trial Discourses, &c. But Mr. M. need not come here till the Presbytery give him notice of the days appointed for him to preach.

"By this time you perhaps begin to think that this is too long

a letter for a Monday morning, after preaching three times ; but I feel very comfortable. With best wishes for all friends. And may our esteemed father be long spared among us to enjoy the goodness of the Lord in the land of the living ! And may the God of salvation prepare him and all of us for the world of everlasting friendship, and for immortal glory !

“ Yours very truly,

“ GAVIN PARKER.

“ Mr. Clark has got just now other twelve copies of ‘Shephard on the Parable of the Ten Virgins’.

“ If you see cause please write me. If no letter arrives, I will expect you—if the Lord will—by the ‘New Times’ on Friday. And perhaps may meet you a few miles out of town.”

“ ABERDEEN, 17th June, 1839.

“ My VERY DEARLY BELOVED,

“ After so many days’ absence I long much for your return. Yet I hope you may be useful among friends, and I know they will be very kind to you : it is therefore my duty to wait a little longer with patience.

“ Our affairs here go on with much regularity and smoothness. There is no complaining among us, except for your absence ; and by the continued mercy of God, no cause for complaint.

“ My labours have been more than usual since you left ; besides ordinary, in the East Church on the evening of the 9th, (Mr. — of Forres, sat in the gallery opposite the pulpit—he kindly enquired for you) and in the Lunatic Asylum last night for Mr. M’Combie. Yet I am not so

worn out to-day as on Friday last after the country labours ; but these labours are very pleasant and promising to appearance. May they also be made useful !

“To-morrow forenoon I intend to set off again. May it be a prosperous journey to myself and to others, according to the will of God ! It would be pleasant for me to think of meeting you here at my return ; but I should not be impatient.

“It is my wish that your visit may be made useful to our father especially, now aged, and respected, and prayed for. I beg to express my friendly regards for his comfort and welfare. May grace and peace abound towards him from the Father of mercies, and the God of all grace and consolation, and from Jesus the consolation of Israel, and from the Comforter promised to the Church ! May his soul prosper ! May all things work for his good ! At evening time, may he have light !

“Dr. H. called to-day—to set off to-morrow morning for Dundee. I hope you will see him, and write by him on his return. Let me learn how J. is getting on with the salt-water, and this fine weather. And about G. if she be well-behaved, and active, and pleasant among you. The flowers, in great numbers, wait for her return : the very cats seem to feel some want by her absence. We all expect her soon.

“In view of the Communion season in July, I have now to mention, that Mr. Duncan has written at length : last Friday his letter reached me. Although he states some desire to go to London, he seems to think now, that it will not be necessary, at least at the beginning of July. We may therefore look forward—if the Lord will—to his presence among us at that time. Along with our friend Mr. M‘Alister, we may expect abundant supply of help at the season. May

the Lord of all give abundant supply of the Holy Spirit also! When you see Mr. Reid you might say that we consider ourselves supplied for July, but we will expect his coming to us—if the Lord will—in October of the present year.

“I was somewhat surprised at the following intimation. You may feel so also, after what Mr. Cook mentioned of the appearances of genuine and decided piety in that lady—as if the Lord had been preparing her for the change.

“‘Mrs. Allardyce, of Granite Place, Aberdeen, died here last night, at a quarter before eleven.

“‘NESS BANK, INVERNESS,

“‘*12th June, 1839.*’

“I have just been seeing Adam and Eve before the Fall and after the Fall; noble pictures now exhibiting in Aberdeen. The proprietor sent me a family ticket for the season. I can return with it at any time, and I hope that you will return with G. in time to enjoy the sight.

“Since the above I have been at two Committee meetings, and now fatigued, not little. I must not indulge in writing much more at present. But let us give thanks to the Giver of all good, for His merciful kindness to us. I beg to express friendly regards to all our friends in Dundee. May grace abound among you all!

“Your sincere and loving friend,

“GAVIN PARKER.

“I forgot to mention, that Dr. Chalmers is to be here early next week, and to hold public meetings on Tuesday in the East Church, on Thursday in the South Church, and on Saturday evening to artisans in the North Church. I

hope on this account also, you will make effort to come North at the end of this week. Please write by Dr. H., all that you can gather. Tell G. also to write. I love you all in heart.

“12 copies of Report for friends in Dundee.”

76



